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ADULT LEADER

A Journal of Christian Education and Church Work

AUGUST
1937

Vol. XIII No. 8

THE HARVEST Dupre

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hrist Presides, Christ Teaches

Are there superintendents who in presiding over eir schools fail to give the pupils—especially the pressible juniors and intermediates—the idea that ey are only secondary; sort of assistant superin-ndents to Christ, the school's real Head? The ideal nday school teacher is the one who so teaches and nducts his class that the pupils know themselves to in reality and in a deeper sense taught by *the* eacher—a name given him by his disciples and untrymen long ago.

Where Shall We Find Teachers?

Dr. Carl Ivar Hellstrom, director of Christian edu-tion in the Riverside Baptist Church, New York, ys that he finds some of his best teachers among -public-school teachers who have married and are ing in the community. They rather enjoy having an portunity to practise again the vocation for which ey are trained. Having been a public-school teacher of course, not enough. It is taken for granted that e individual is an earnest Christian. He seeks also to enlist active public-school teachers. These men and women know how to teach, and it is not so big a strain upon them as it is for a business man, for instance, who has had no special teacher-training. Doctor Hellstrom believes in teacher-training, but feels that in many cases it has been too bookish. While many of the teachers in the Riverside school are paid teachers, he says that this does not necessarily make it easier to get really faithful teachers. He feels that the voluntary ones may be just as faithful as the employed. Doctor Hellstrom insists that the superintendents could often discover good teachers by looking for them in unsuspected groups.

Do Something Different!

Variety is the spice of church and Sunday school work as well as of life. Our periodicals print a suggested Order of Worship for the school; but, superintendents, don't always use it! And think up new things to do and say. Move your classes around. A good teacher will adopt various "approaches" in handling the lesson. Make your pupils change their seats from time to time. A graded school has the advantage that pupils do not continually have the same teachers. The Uniform (International) Lessons, it should be noticed, prevent sameness in the material of study in that they shift us from one part to another of the Bible's richly diversified contents. The usual, the familiar, the routine are comfortable, but not always edifying.

The Comeback

Building up class-membership does not end with inducing the "prospect" to attend a single session. "Get them there, then forget them" never succeeds. Put on a worship service that is the best you know how, a fellowship that is the real thing, a lesson helpfully applied to the problems of today—then watch your prospect come back! And keep coming! And enroll! That's success in membership-driving! As a matter of fact, it is the second Sunday's attendance that counts. A prospect comes the first time for any one of a lot of reasons; when he comes back the chances are he's interested. You will follow various plans in order to secure this "comeback." Having members of the class call on him during the following week; sending a card telling that he will be eagerly looked for next Sunday, or having this reinvitation also telephoned by the chairman of the membership committee; better yet, having some man call up and ask if he may not "stop for you." All these things help. The point is to let the prospective member know that you are interested in having him join your class—then to make the sessions so lively and attractive that he'll want to.

The Impulse to Give

The giving of native Christians on our foreign-mission fields may well provoke serious thinking on the part of the highly privileged Christians of nominally Christian lands. A recent report tells of a young woman of the Ongole district of India who walked sixty miles—going and coming—carrying her baby, to bring her gift to the annual harvest festival. Her offering of ten rupees, equivalent to about three dollars, represented sixty-four hard days of work in the field. To her it was an expression of her sense of the value that she set upon her hope in Christ and its attendant blessings. If the giving of many Christians at home is an index of what they think their religion is worth to them, it is small wonder that they give so little.

Talking It Over

Every morning in the editorial office of an evening newspaper with whose workings we are familiar there is a meeting of the heads of the various departments. They talk over the city, locality, state, nation, and world, and mark out the policy to be pursued that day in the conduct of the paper, editorially and otherwise. Then these men separate and go to their respective posts to carry out the definite policies adopted in the morning. Think what it would mean if in every church school there was a cabinet meeting at regular intervals to discuss the best methods of carrying on the work in hand! Of course there are some schools which do it, but all should.

A New Editor

Miss Elizabeth Faye Tibbals has already so well "acclimatized" herself to the Publication Society that we do not any longer think of her as a newcomer, but this is the first chance we have had to introduce her to the readers of ADULT LEADER and editorially to welcome her. She takes the place of Mrs. Margaret Sherwood Ward as assistant editor of children's publications. Her major responsibility will be editing *Story World* and *Junior World*. Miss Tibbals is a graduate of Mount Holyoke College and of the Andover Newton Theological School. In 1936 she received the degree of master of religious education from the latter institution. Incidentally, she is the daughter of the pastor of the Baptist church at Antrim, New Hampshire, the Rev. Ralph H. Tibbals.

Let the Pastor Do It!

By Earl C. Rex
Aberdeen, Washington

Did you hear our church has a new pastor?
A new minister, family and all?
We're all so delighted about it—
Yesterday he accepted our call.

Yes, my husband's been teaching the men's class,
But our pastor is such a bright man
That he will take over this teaching;
I'm sure he can do it just grand.

Oh, they say that his wife sings soprano;
Now isn't that just a fine thing,
For I'm terribly tired of choir work
And in my place now she can sing.

And they say she's a grand Bible teacher;
She can take my class when she gets here,
And I can miss Sunday school often—
Well, I'll come a few times every year.

I've been calling on people around here
And inviting them out to our church;
But our minister's son is a strong boy—
Now he can go on this neighborhood search.

And they say that the daughter is lively
And can give splendid mission reviews;
She can talk on my topic next Thursday,
And then I can no doubt be excused.

There are workers besides us resigning—
Secretaries and chairmen and such;
But the pastor and family can pinch-hit—
No, it won't bother them very much.

Now, they're such a talented family
That they'll do everything in our stead;
We're all so delighted about it,
I can see our church going ahead!

Picking Out the Hymns

Music is obviously a great factor in Sunday scho work, but it will miss much of its effectiveness a value if the superintendent, or chorister, as he stan up before the school is seen hunting desperate through the song-book for a number, or throwing o the inquiry, "Has anyone a selection?" Especially schools where the Uniform Lessons are follow should some of the hymns reinforce the day's top We have our chance at the pupils such a deplorab little while—once a week—that it is necessary to poi the school's program and lessons, so that they m have aim and driving force.

Four Ideas About Religion

(See Lesson for August 22)

By JOHN SNAPE, D. D., Los Angeles, California

. K. Chesterton, in his *Autobiography of G. K. sterton,* has a chapter on "The God of the Golden ." In it he says: "A man does not grow old with- being bothered; but I have grown old without ng bored. Existence is still a strange thing to me; as a stranger I give it welcome. I put that begin- g of all my intellectual impulses before the authority vhich I have come at the end. I find myself ratified my realization of being alive; not in some hazy rary sense such as the skeptics use, but in a definite dogmatic sense; of being made alive by that ch can alone work miracles."

Chesterton, in accounting for himself, did not omit gion. The religions of the world are as numerous he tribes of men. The Jew, weighted with explicit mandments and tangential traditions, performs his ies toward Jehovah. The Mohammedan, falling on face as the western sun sinks behind the sloping s, repeats his evening prayers, calling upon Allah— thinks he does God service. The Buddhist of et with his praying-wheel mechanically turns out aspirations and desires as rapidly as he can turn wheel. The heathen, in his blindness, bows down wood and stone. The Roman Catholic bedews his ehead with holy water, names over his beads, bows ore the material cross, prays to the Virgin Mary— devoutly worships. The Christian looks up into face of the eternal God, and with deepest rever- e and deepest meaning says, "Our Father."

The keynote alike of Jewish legalism, of Pharisaic ctiliousness, of heathen idolatry and of Roman alism is *to do*; the keynote of Christianity is *to be.* Four notions about religion have prevailed, and do vail, in the world:

. *Religion consists in action.* Religion is located in hands and feet. Kant, a German philosopher of seventeenth century, held this view. He declared t a man should be moral because God demands it; er that everything turns on what a man does. This, eed, was the prevalent idea among the Jews of ist's day. The young ruler whom our Lord sent rowfully away only voiced the sentiment of time en he exclaimed, "What must I do to inherit nal life?" Legalism, Pharisaism, paganism all phasize the notion that religion consists in action. praying-wheel grinds out a prayer; the heathen ther tosses her baby girl into the crocodile's mouth. ther made this same mistake as he climbed the la Santa in Rome; repeating a prayer at every step. He felt that his action was in the line of religious duty.

Some Christians of our day hold this view: they say it matters not what a person thinks so long as he behaves himself. I know a man who did nothing wrong for three solid years; his outward deportment day by day was above criticism; all his actions were entirely commendable; he did nothing wrong—for he was in jail! But one can live a life that is outwardly correct and have much to atone for. The fact of sin must be atoned for as certainly as the act of sin.

2. *Religion consists in idea.* It is located in the head. This was Hegel's notion. Those who hold to the Hegelian view defend it by saying that it matters not what you do so long as you think correctly. Sin is ignorance. Maintain orthodox principles and you may be guilty of as many heterodox practices as you please. Religion is simply an idea—a point of view.

Heresy is like a toadstool. It grows on a rotten tree. It strikes its roots down deep into a diseased mind. France, Germany, England and America have all felt the blasting touch of the idea that religion is idea. The best cure for it is abundant spiritual life. It is not enough to believe; demons believe—and tremble. Knowledge of God may prove to be our condemnation. Knowledge that leads to action may lead to our salvation. "He that knoweth to do good, and doeth it not, to him it is sin."

3. *Religion consists in feeling.* It is located in the heart. This was the view held by Schliermacher. Religion, at the bottom, is a sense of dependence. There is something good and true in this teaching, but not all good and all truth. If religion must be located in any one spot of the human anatomy, the heart is where it should be placed. Many emotions start in the heart—and permeate the man. Some of us may be criticized for the suppression of feeling, while others are criticized for the undue expression of it.

4. *Religion consists wholly in what God does in the human soul.* Lechler held this view. We are the passive recipients of salvation. God is a revelation of himself to us. We need not think, or speak, or do anything—God does it all. "We have always to be careful," says R. C. Gillie, "not to take over into Christianity any of the detailed ceremonial of Jewish worship. To hark back to the ideas, methods and symbols of Jewish worship is to graft on to a complete revelation the furniture and fashion of an incomplete

(*Concluded on page 237*)

Bigger Church Schools, or Better?

By WILLIAM C. ARBO, Lincoln, Vermont

The occasion was the September meeting of the pastor's cabinet. The topic of discussion was Rally Day. The pastor was brimful of ideas for making it the great day of the year; indeed, the greatest day in many years. There would be cards to absentees, awards for the classes with the largest numbers, earnest and arduous visitations, and a thorough scouring of the community for every possible prospect for church school attendance.

Rally Day dawned bright and beautiful. The attendance was beyond the dreams of the most hopeful member of the staff. The primary class spread out over the pews assigned to the beginners. The juniors occupied the space usually reserved for the young people. The adult class sprawled clear across the back of the building. Since it was a one-room church, the din of clashing voices, trying to teach varying lessons, smote the low ceiling and returned to plague the speakers. A visitor could hear the beginners' teacher explain the value of being kind to puppies, the junior instructor interpret nobility of character as revealed in the life of Joshua, and the adult leader expound his theory of the second coming, all at the same time. And more than that, he found it impossible to listen to any one of these lessons without being disturbed by the other two.

At the close of the session everyone seemed happy except the pastor. He knew that, crowds or no crowds, the day had been a tragic failure. Having held within his grasp the opportunity of reaching and impressing a great group of boys and girls, he knew that he had muffed it entirely. The next Sunday's low attendance only made more clear his first conclusion.

But was his experience any worse than yours would have been under the same circumstances? What would you do if all the children in your constituency turned up at the hour for church school next Sunday? Would you be able to place them in classes adequately equipped to meet their needs? Have you ever thought out just how you would meet such a situation? Have you any fundamental convictions to guide you in planning a program which would solve such a problem?

Pastors of small church schools (and the present writer is one of them) are tempted to think that the ideas presented by teachers of religious education are frills to be added on to our regular work. The suggestions offered by the journals and the principles we learned in the seminary are only for big schools, and we promise ourselves that when by other methods we have gained sufficient numbers we too will use them. But right there is where we miss the whole point of the matter. Size has no more to do with the effecti ness of a program of religious education than number of patients in a hospital has to do with care with which wounds are dressed. As sensible say that only when a doctor is successful enough to twenty operations a day will he begin to use mod anesthetics as to excuse flagrant disregard of g psychological principles on the ground that o school is too small. Our task is to conduct a g school; the best school possible under the circ stances. Size will take care of itself.

There are at least three precepts of modern ed tion that may be built into any church school progr Grading is one of them.

The first vacation church school I ever attempte direct taught me the necessity of this practice. We about thirty pupils, and I conceived the idea of a eral worship and pep program at the beginning of day. My first assignment required that I should te them some choruses. I bravely started out. At back of the room were a number of husky intern ates. The juniors were scattered through the mi rows, and right down in front of me, along with other primary children, was a little four-year-old who tried most eagerly to follow the motions w went with the song. She managed to stay just a three words behind everyone else. The whole g stopped to watch her, and of course were gre amused by her innocently ludicrous antics. Sen that something was wrong, she turned around to what the others were laughing at, and my plans lapsed on the spot. From that day forward I insisted on grading worship, and I feel that the for grading study material is too obvious to stressing.

"But," you say, "supposing I have a one-r church and only three teachers. How can I carr a graded program?"

Your problem has two angles. The first is p physical. There are a number of excellent plan dividing a room into separate temporary units fo dividual classes. This afternoon I put the finis touches on a screen made by our Boy Scout t which will effectively turn our choir-loft into a b ner-department room. Standing about four feet and made of burlap stretched on a light wooden fr this movable wall will shut out the distractions o other groups, and create a real spirit of unity w the department.

The other problem is that of so organizing present program that it will meet the needs of

ils. It may be impossible to have all classes in all artments, but it is possible to divide the classes so t they correspond to the age limits of the children's, ermediates' and young people's divisions. The ue of this is not that it follows a scheme adopted arm-chair experts, but that it gives teachers a nce to present truth to groups of pupils united by tual interests and stimulated by like emotions.

Another fundamental principle which should under- all educational work done in our churches is the istence that all the efforts carried on in behalf of a tain group should be definitely correlated. In small mmunities we often hear the complaint that with so ny programs and organizations demanding the time our children no one of them is really effective. us the junior boys' class, the Scout troop, the Royal mbassadors, and perhaps an athletic team or two all peal for support to the same boys. Our young ople's department in the church school and our ristian Endeavor society both reach the same peo- . If each of these organizations carries its work alone the result is that we are competing with our- ves, and one hand is holding the other hand by the st. But in even the smallest church a little careful nning can relate these programs to each other so t they will all tie up to the great purposes for which whole church is carried on.

To make this ideal effective, it will be necessary to lude the Scoutmaster, the youth leaders, the mis- nary superintendent, and all others who strive to ve the constituency of the church in this field in the rkers' conference. The needs of each age will be ed as a unit. The question will not be how we can ate different programs to each other, or how we can itably divide up the time of the pupil, but how can meet his needs and satisfy his demands on us ctively? This may mean a complete overhauling the program. It may mean that certain organiza- ns will be merged and others dropped entirely be- se they are overlapping, and thus handicapping the rk. This sort of study is needed by all churches, by none so badly as by the small church which, because it is handicapped by a small staff and ited quarters, must bend every effort toward mak- the material at hand go as far as possible.

The third great pillar of all successful work in the d of religious education is leadership-training. No will ever tell me again that it is impossible for ll churches to carry on successful projects in this ction and escape unchallenged. Our church is ated in one of the most sparsely populated counties Vermont. Not only is it a rural area, it is one of least productive rural areas in the state. The rches and church schools are all small, but there is eal spirit of determined cooperation among leaders pastors. We have just completed a six-weeks' winter institute for church and church school workers. The enrolment was over ninety. The average attendance was better than eighty. The average age was nineteen, and most of these splendid young people were definitely engaged in the church school program of their home churches. They were determined to do their work better this year than ever before.

Any group of churches, large or small, can carry on such a project if they are in earnest about it.

But between sessions of the interchurch training-classes there is plenty of work to be done in the local church. The monthly workers' conferences, individual reading of recommended books, attendance at conventions and summer conferences, these and many other channels of self-improvement await the eager and conscientious worker. If our churches are to grow, we their leaders must grow.

Now there are times when it is right for us to seek larger numbers in our schools, and there are proper methods of attaining this end. But before we go out after new pupils we must be sure that we have something to offer them when we get them. There is nothing particularly edifying in sitting within the four walls of a church-building if no effort has been made to improve the time spent. And it is worse than useless to gather youngsters into our church school classes if we are going to send them away with the impression that the church school is carried on in a half-hearted, careless, unplanned manner which contrasts tragically with the smooth efficiency of the public school. Religious education is for us, the pastors of small churches, just as much as it is for our brethren who have the advantage of a full-time assistant. These principles will work just as effectively in a one-room church as they will in a plant where a whole wing is given over to classrooms. The difference is that we must exercise greater ingenuity in making our modest equipment serve the high purpose to which it has been dedicated.

The answer to my title question, as I conceive it, then, is this: "Bigger" church schools may or may not be symptomatic of real achievement; but "better" church schools will eventually become bigger ones, and most certainly render more vital service to the whole community.

Lesson Topics for September

September 5. God Requires Social Justice. Lev. 19: 1-18, 32-37.

September 12. A Nation Needs Religious Homes. Deut. 6: 1-9; 11: 18-25.

September 19. Choices and Their Consequences in a Nation's Life. Deut. 11: 8-12, 26-32.

September 26. God in the Making of a Nation. Deut. 8: 11-20.

The Teacher's Big Investment

By WOUTER VAN GARRETT, Norwood, Pennsylvania

We are living in a day when it seems to be the fashion to belittle great principles as well as great men. One need not look far nor listen long to meet a philosophy of life that says that people can't be trusted. One almost gets the impression that most of the people of today are morons or crooks. We must be doubly careful or that philosophy is bound to creep into our church schools.

Lives are still being made better, or worse, as they meet, or fail to meet, confidence, belief, trust and understanding. Look back to your own childhood and calmly ask yourself which teachers helped you most. Were they not the ones who believed in you, trusted you, and who made you better by the warm human understanding they had for you? Then look for those who actually harmed you—if there were such—and see if they were not the ones who considered all little boys and girls nothing but "brats"; who were always on the alert for mischief; who distrusted you and drove you down to the level of your worst.

Children, as well as adults, cannot do their best, nor be their best, when they are being watched with eyes of scorn and distrust. They need warm understanding, confidence and trust. You must go far to find a child who betrays the trust that is placed in him, but you need not look far to find one who lives down to the worst that people believe of him. What I am trying to say is that this cynical age in which we live leaves many without the feeling of confidence and trust they need to make their lives a normal development. What a wonderful opportunity the average church school teacher has! What a chance to believe in boys and girls! What a privilege to sow seeds of confidence, and watch them grow!

The teacher's greatest gift to his class is his own life, made up of his personal qualities, his attitudes and his philosophy. He may be able to unfold great truths from the lessons he teaches, but unless his own life is a constant challenge to those who sit under his teaching—to live at their best—his efforts will be close to failure. And the trust he shows in his pupils, the things he expects of them, and the hopes he entertains for them will rank high in the service he renders them.

Learn to believe in people, if you would be at your best as a teacher in God's Kingdom. Yes, there is much ugliness in human nature; there are tares among the wheat. But what of that? You cannot live in a world that has no ugliness. The Master directed that the tares were to be permitted to grow with the wheat until both reached the harvest. Rivet your eyes on the good. Look for the best in your pupils; and never fail to let them know what gre expectations you hold for them. Years from n they may have forgotten much of what you taug them, but there will be few who will forget the con dence you had in them. They will never forget th you believed in them; that you expected them to honest and fair and kind; and that you trusted the

Go before your class with all the preparation y can manage to get. Spend a great deal of time your knees—because you need the help of the Gre Teacher. Learn all you can about pedagogy. B don't stop there. Learn to believe in your pupi Trust them to live up to your highest expectatio You will meet disappointment after disappointme but keep right on trusting. The very time when th mischievous youngster needs added trust is when seems beyond help. More people have been sav from despair and corruption by the confidence of lov ones than by any other factor.

Believing in folks is one of the greatest investmen you can make. There are few instances where th investment turns out bad. You are anxious to ma your work count—add trust and belief in your pup to your efforts. Then you will be giving your ve best—and you will be sure of a harvest.

There were tears in his eyes as a friend of mi showed me a letter he had received recently fr Chile. It came from a young man who holds a po tion of trust in an American importing firm. T letter thanked his old Sunday school teacher for all had done for him, and it came unsolicited.

"He was the worst boy in my class," he remarke "but I always felt there was something good and fi in the unruly fellow. I never lost confidence in hin

Who knows? When the last score is struck it w probably be that Sunday school teacher, who nev quite lost confidence in one of his mischievous pupi who will deserve the credit for the success the you is making of his life. Nine years ago that lad left t class; he probably forgot all he had been taught, b never that his teacher had believed in him.

You may be building the same kind of record. you are, I venture to say it is due to the fact that y too have learned to expect the best of your pupils.

There will be times when you feel that it has a been idle effort. Apparently your confidence has be betrayed, your trust trampled in the dust. But tha just the time when you must inject an added portio of confidence and trust. Take a firmer hold. Th can't get away from you and from the faith you ha in them—not eventually.

FROM THE DIRECTOR'S DESK

By ULYSS STANFORD MITCHELL, M. A., Th. D.
Director of Social and Adult Education[1]

"Learning for Life" Courses

In this issue we present the second half of the "Learning for Life" study-course plan. Five distinct areas of study are outlined in the series: (1) The Bible, (2) Christian Faith and Experience, (3) Christian Family Life, (4) The Church, (5) Social Relations, and (6) Suggestions for Leadership Education in harmony with "Learning for Life" courses.

Many of our churches are using these courses, with great results. Classes and churches interested should write their state director or the National Director for copies of the "Learning for Life" booklet.

Why not experiment with the elective idea if you have not already introduced the plan?

Lake Geneva Reports

By the time this issue of the ADULT LEADER is off the press the United Christian Adult Conference at Lake Geneva will be over. You will want to know what happened there. By writing the Philadelphia office you may obtain a copy of the report as soon as it is issued.

Major Objectives of the United Christian Adult Movement

The United Christian Adult Movement is expected to set goals and stimulate and guide activities of our Baptist churches so as:

1. To revitalize the Christian experience of hosts of adult Christians and help them regain that lost radiance and spiritual power necessary to withstand modern secularism.

2. To identify personal religious growth with social education, relationships and action as equally indispensable components of Christian education.

3. To engage the church's inert adult masses in united, intelligent, constructive Christian action to remedy the intolerable social, economic, political, and international situations of our day.

4. To associate Christian adulthood with Christian youth in achieving cooperatively a Christian world.

5. To implement the church's social ideals and pronouncements with an appropriate and effective action; undergird the church's policies and programs of social ministry with adequate intelligence, knowledge, skill and endurance.

6. To unify the churches of the Northern Baptist Convention and all other evangelical bodies into an effective instrument through which the will of God may be increasingly realized in building the kingdom of God upon the earth.

[1] Correspondence regarding these departments may be addressed to the Director at 1701-1703 Chestnut Street, Philadelphia.

United Christian Advance: Schools in Christian Living

As we go to press the dates and places of the twenty schools are not available. Baptist young adults and adults are urged to watch for announcements through the press and support this second stage of the National Preaching Mission with enthusiasm.

Resolution of the Federal Council of Churches of Christ in America Executive Committee, April 2, 1937

Voted: To adopt the following resolution on the subject of slum-clearance and low-cost housing:

"Both in the Social Ideals of the Churches and in many other similar statements, the churches of the Federal Council are committed to the protection of childhood and of family life. Yet millions of people, because of their low income and the high rents in urban areas, are compelled to live in conditions in which the maintenance of wholesome family life is almost impossible.

"Accumulated evidence of many social surveys and studies shows that bad housing is conducive to juvenile delinquency, crime and disease. It robs homes of the God-given rights to sunlight and fresh air, denies children of adequate places for play, and creates an environment tragically detrimental to the standards for childhood and the family for which the churches stand. Therefore, be it

"*Resolved:* That the Executive Committee of the Federal Council of the Churches of Christ in America appeal to church-members generally to support all sound and effective measures for slum-clearance and the rehousing of low-income wage-earners, and without passing judgment on any particular legislative proposals, approve the general principle of assistance by federal, state and local governments."

The Social Education Division for the Northern Baptist Convention commends the above action as in line with our general convictions, and pledges cooperation in an educational campaign to create popular demand.

Write the Social Education Division for copies of "Good Housing for America," the March 1 issue of *Social Action*. Price, 10 cents. A very clear statement of the problem and solution. Excellent for individual and group study.

A Guided Plan of Study for Adults

By ULYSS STANFORD MITCHELL, M. A., Th. D.

(Concluding discussion in July issue of ADULT LEADER*)*

In the July LEADER we considered the urgency of a fresh approach to adult Christian study. The International Uniform Lessons, excellent as they are, fail to meet the total needs of growing Christians. If the elective courses in the "Learning for Life" plan are to succeed, additional study time must be found. This problem will be treated in the September LEADER. How to increase study time Sunday morning, Sunday evening, and on week-days; how to organize interest groups; how to unify the week-night church activities in the interests of group study—these and related problems will be discussed.

The July issue listed suggested study-courses for Group A, "The Bible," and Group B, "Christian Faith and Experience." The following courses are available under three general classifications: Group C, "Christian Family Life"; Group D, "The Church"; and Group E, "Social Relations."

Churches are encouraged to consider the introduction of life-problem studies and to plan carefully the year's cycle touching upon all five groups.

This outline of suggested courses and texts is being prepared in booklet form and may be secured by writing the Adult Education Division.

Group C—Christian Family Life

C1. LIVING TOGETHER IN THE CHRISTIAN HOME

** BIBLE LIGHT ON HOME RELATIONS. M. M. Chalmers. (J.) 40 cents.

A series of twenty Bible-lesson outlines to help parents face the critical problems of the Christian home today. These may be condensed into a single quarter study of thirteen lessons.

* BUILDING SPIRITUAL FOUNDATIONS IN THE FAMILY. L. F. Wood. (J.) 25 cents.

How we can make our homes more Christian in every-day life with a consideration of the place of youth and children in the homes of the future. The five studies analyze distracting influences and offer concrete suggestions for family worship and education.

** GROWING TOGETHER IN THE FAMILY. L. F. Wood. (A.) 50 cents.

Six chapters dealing with major problems in connection with family life. Stresses the nature of marriage, its problems and rewards; suggests ways of meeting common problems, such as the use of money for family happiness, parents and children growing together, spiritual foundations for family relationships. Half unit.

* PROBLEMS OF CHRISTIAN FAMILY LIFE TODAY. G. W. Fiske. (W. P.) 40 cents.

A study course in six chapters for young married people, with case illustrations, questions, reference, and selected source material.

* CHRISTIAN PARENTHOOD IN A CHANGING WORLD. J. H. Montgomery. (M. B. C.) 50 cents.

Brief and elementary treatment of parent-child relationships, with emphasis on religious life.

* THE HOME BEAUTIFUL. Mary M. Chalmers. (J.) 40 cents.

Double unit text. Twenty-five lessons based on biblical material, with valuable references to modern literature and comments on problems of the family today.

C2. LOOKING FORWARD TO MARRIAGE

* MAKING MARRIAGE CHRISTIAN. S. A. Campbell. (J.) $1.00.

Eleven chapters treating the essentials of Christian mating and home-making. Not written especially for discussion groups but adaptable with adequate leaders.

* YOUTH AND THE HOMES OF TOMORROW. E. T. Dahlberg. (J.) $1.00.

Ten chapters dealing with practical, every-day questions raised especially by those who are contemplating marriage. While addressed particularly to young people, it is easily adaptable to adults who are facing the same situation and the adjustments involved in marriage.

* THE CHRISTIAN FAMILY. Charles Darsie. (B.) 30 cents.

A study-course for young people developed for summer conferences.

** THINKING ABOUT MARRIAGE. Roy A. Burkhart. Cloth, $1.75; paper, $1.00.

A guide-book for youth and young adult groups in the problems of courtship, marriage, and home-making. Useful in church, camp, and college groups.

C3. EDUCATION FOR CHRISTIAN PARENTHOOD

* CHRISTIAN PARENTHOOD IN A CHANGING WORLD. J. H. Montgomery. (A.) 50 cents.

Planned to help parents to grow, that they may be able to give wise and effective guidance to their children.

* ACHIEVING A CHRISTIAN HOME TODAY. P. R. and M. H. Hayward. (C. P.) 10 cents.

A practical and stimulating discussion of problems involved and how to solve them in developing a definite program for home guidance and growth.

* UNIT A: PARENTS AS TEACHERS OF CHRISTIAN LIVING. (W. P.) Teacher's syllabus only, 25 cents.

A discussion outline for six periods, planned to help parents to discover ways of making their homes schools in Christian living and how they may cooperate with the church to that end. Half unit.

** TRAINING OF CHILDREN IN THE CHRISTIAN FAMILY. L. A. Weigle. (P. P.) $1.50.

Introductory course for training parents; deals with principles. Aims to help parents to think for themselves about their task.

C4. The Home Guidance of Younger Children

** Your Child Needs. M. M. Chalmers. (J.) Course in preparation. Approximately 35 cents. To be released October, 1937.

Written for parent study-groups, very skilfully analyzing the needs of a normal child in home relations. This course makes very practical suggestions to parents in the improving of home relationships.

* Character Guidance and Occupations for Children. E. B. McCallum. (B.) $1.00.

Ten topics for groups of parents of young children; much helpful guidance.

* Are You Training Your Child to Be Happy? and The Child from One to Six: His Care and Training. (U. S. G.) 10 cents each.

Two pamphlets may be used together. Necessarily avoid specific religious position but consistent therewith and exceedingly practical and valuable sources.

** The Mother-Teacher of Religion. Anna F. Betts. (A.) $1.50.

Primarily designed for home guidance of young mothers but valuable as a text.

** The Child's Approach to Religion. H. W. Fox. (H.) $1.00.

Informal letters to a mother telling how religion may become an integral part of a child's experience in the modern world. No teaching helps. Mostly content of religious ideas without much guidance in method.

** Character Guidance and Occupations for Children. Eva B. McCallum. (B.) $1.00.

Ten topics for groups of parents of young children. Much helpful guidance.

C5. The Home Guidance of Adolescents

* Guiding the Adolescent. D. A. Thom. (U. S. Gov. Printing Office, 1933.) 10 cents; twenty-five percent discount on orders of 100 or more.

Avoids definite religious positions, although consistent therewith. In spite of limited teaching helps, it is a valuable source of guidance for groups.

** Guiding Individual Growth. R. A. Burkhart. (A.) $1.25.

A practical manual on personal counseling. Designed for teachers, pastors, camp-leaders, and parents.

C6. The Home Guidance of Younger Children

* Growing Up. Karl de Schweinitz. (Mc.) $1.75.

Suitable guidance material for parents of children under twelve. A very wholesome manner of introducing the child to sex understanding. Well illustrated.

* So Youth May Know. R. E. Dickerson. (A. P.) Paper, $1.25; cloth, $2.00.

Wholesome presentation of questions relating to sex adjustment of growing adolescence. Parents will find excellent assistance in this.

** Two to Six. Rose Alschuler. (M.) $1.50.

Concrete suggestions for introducing children to pictures, books, music and excursions, as well as general information concerning health and character development.

** The Child from One to Twelve. A. H. Arlitt. (W. H.) $2.00.

A book giving practical and helpful suggestions for the all-around development of normal children and the handling of behaviour problems.

** Guiding Nursery Children in Home and Church. E. B. McCallum. (J.) $1.50.

In addition to a discussion of general principles for work with nursery children there is a suggested series of units of guided experience including the use of stories, songs, play and other activities.

* Messages to Parents.

These are prepared in connection with the Keystone Graded Courses.

Group D—The Church

D1. Our Church

* The Church a Brotherhood. O. P. Eaches. (J.) Teacher's text, 25 cents; student's text, 20 cents.

An analysis of the characteristics of the early church recognizing a common bond, message, responsibility, life and work. The church as an organism for service representing personal and social idealism.

** Doctrines of Our Faith. E. C. Dargan. (B. SS. B.) 75 cents and 50 cents.

A standard treatise of Baptist doctrine with profuse scriptural references. Predominantly theological. Excellent biblical orientation.

*** Polity and Practice in Baptist Churches. W. R. McNutt. (J.) $1.50.

An authoritative treatise of Baptist church polity with a skilful presentation of the characteristics and procedure of the Baptist church and denomination. Thirteen studies.

** Why the Church? *The Inquiry.* (A. P.) Cloth, $1.00; paper, 75 cents.

A general discussion of the place, significance, and work of the Church as an institution.

D2. The Church's Message and Program

* Your Church and Its Program. H. C. Munro. (B.) 15 cents.

A discussion outline of thirteen lessons analyzing the task of the church and the type of program effective for today. Learning for Life series.

* The Church. R. M. Vaughan. (J.) Part II of the *Bible and Social Living.* Teacher's text, 25 cents; student's text, 20 cents.

Seven studies on the church in worship, teaching and serving. Special consideration is given to the relationship of church and state and the church as a community force.

** The Church of Today and Tomorrow. A. K. de Blois. (J.) $1.25.

Twelve studies on the church and its relation to the individual, the community, and world mission enterprise. Suggested programs are presented in interesting discussions of what the church is and should be.

** Christ's Way and the World's. H. S. Leiper. (A. P.) Teacher's text, ——; pupil's text, ——.

Presenting Christ in relation to church, state and society. The challenge of the church in the personal-social crisis. A basic study for the Oxford conferences. Seven studies.

* The Church and the World Crisis. C. H. Corbett. (U. C. C.) 25 cents.

An orientation study of the church in relation to political, economic, and international problems and defining the message and strategy of the church. Suitable for discussion groups. Six studies.

* Unit C: How May Our Church Become a School in Christian Living? (W. P.) Teacher's syllabus only, 25 cents.

An outline to be used by a group of church leaders as a basis for studying their own church and its program with a view to discovering how that program may be made more effective. Half unit.

** The Christian Message and Program. C. B. McAfee. (W. P.) $1.10.

A Leadership Education text, second series. Presents the Christian message itself and its program as related to modern life.

** Enlisting for Christ and the Church. H. A. Johnston. (A. P.) Paper, 75 cents.

Fifteen chapters dealing with motives and methods for the guidance of Christians in winning others to Christ, and emphasizing group training to this end. Very practical and spiritually stimulating. One and one-half units.

D3. The Adventuring Church Through the Centuries

** The Way of the Witnesses. E. Shillito. (F. P.) Cloth, $1.00; paper, 50 cents.

A New Testament study in missionary motives tracing the development of world missions in the face of intense opposition. Nine chapters.

* Builders of the Church. R. L. Tucker. (A.) $1.40.

Double unit text. Designed as high school text for weekday church schools. Centers around biographical sketches. Limited account is taken of missions and of interplay of church and contemporary political-social backgrounds.

D4. The Church and Its Community

* What's Right with the Rural Church? R. A. Felton. (W. P.) Cloth, $1.00; paper, 50 cents.

Deals with the application of Christian principles to the new rural situation.

D5. The Missionary Character of Christianity

* Unit D: Is the Missionary Idea Valid in the Modern World? (W. P.) Teacher's syllabus only, 25 cents.

A frank facing of the present world situation, with a view to finding how the gospel may be applied to it. One half unit.

* The Adventure of the Church. S. M. Cavert. (M. E. M.) Coth, 50 cents; paper, 25 cents. Leader's manual, 15 cents.

An interpretation of the missionary motive in successive periods of church history.

D6. Missions in America

* The Challenge of Change. J. M. Moore. (M. E. M.) Paper, 25 cents.

Consideration of some of the problems which must be solved if the Church in America is to continue and grow. One half unit.

D7. The World-Wide Missionary Enterprise

** Human Needs and World Christianity. F. J. McConnell. (M. E. M.) Cloth, $1.00; paper, 50 cents.

Deals with the enterprise of world evangelism on the basis of the needs of the people in non-Christian lands. One half unit.

** A Faith for the World. W. Patton. (M. E. M.) 50 cents

Analyzes the teachings of non-Christian religions, indicating the supreme contribution of the Christian faith in meeting world needs.

*** The World Mission of the Christian Religion. W. C. Barclay. (C. P.) $1.25.

Stresses social, economic, and political implications of the missionary enterprise.

(Note. The current Missionary Education text-books on National and Foreign Missions may well be used by any adult group in the church. In most cases these will be half unit texts.)

Group E—Social Relations

Churches are encouraged to consider the introduction of life problem studies, and to plan carefully the year's cycle touching upon all five groups.

This outline of suggested courses and texts is being prepared in booklet form and may be secured by writing the Adult Education Division, 1701-1703 Chestnut Street, Philadelphia.

E1. Christianity and Social Issues

Man's Social Destiny. C. A. Ellwood. (C. P.) $1.00.

A thoughtful study of social trends and the inescapable responsibility of Christians and churches.

* Better Motion-Pictures. F. Eastman and E. Ouellette. (P. P.) 25 cents.

A study of the influence of motion-pictures, their impact upon thinking, and suggestions for ways of improving the quality of pictures.

* Social Attitudes of Jesus. E. Porter. (W. P.) Teacher's book, 15 cents; student's book, 15 cents. Published along with a unit on "The Liquor Problem," by R. Corradini.

Presents in stimulating form the attitudes of Jesus toward social problems of his day, many of which parallel similar problems today. One half unit.

* Social Principles of Jesus. W. Rauschenbusch. (A. P.) $1.25.

An attempt to formulate the fundamentals of Jesus about social and ethical relations and duties.

** Christ's Alternative to Communism. E. S. Jones. (A.) $2.00.

An inspirational challenge to develop a Christian economic order. Without teaching helps, but easily adaptable.

* The Church and Society. F. E. Johnson. (A.) $1.50.

Deals with the social and individual emphases of a well-balanced Christian philosophy. Without teaching helps.

Religion and Social Justice. Sherwood Eddy. (E. P.) 15 cents.

Discussion of economic, racial, international and sex problems and the power of vital religion to effect social redemption.

E2. Christian Citizenship

The Bible and Social Living, Part I. Pollard and Raffety. (J.) Teacher's text, 25 cents; student's text, 20 cents.

The first six lessons by E. B. Pollard deal with "Family Relations," considering the relationship of the family to society and the Christian way of founding and making and conserving the home. Part B, "The Community," by W. E. Raffety, presents seven studies on "Neighborhood Relationships," including civic, educational and recreational activities.

The Bible and Social Living, Part II. S. Z. Batten. (J.) Teacher's text, 25 cents; students text, 20 cents.

A series of studies on the state and the Christian's relationship thereto.

My Community and the Christian Ideal. Shrigley. (A.) 40 cents.

Christian Citizenship. F. J. McConnell. (M. B. C.) 50 cents.

Thirteen studies, with Bible passages and questions for discussion.

Building a Moral Reserve. (I. S. L.) 75 cents.

Emphasizes the necessity for Christians to take their part in community civic life.

E3. Christianity in Economics and Industry

The Industrial Order. S. Z. Batten. Part III of *The Bible and Social Living.* (J.) Teacher's text, 25 cents; student's text, 20 cents.

Thirteen studies in basic consideration of the individual's relationship to the modern industrial era, to labor and capital, and the relationship of Christianity to our social order.

Christian Materialism. F. J. McConnell. (F. P.) Cloth, $1.25; paper, 60 cents.

Inquiries into the getting, spending and giving of money. Planned by the United Stewardship Council, representing twenty-six Protestant denominations. Suitable for ten to thirteen studies.

Income and Economic Progress. H. G. Moulton, of Brookings Institute. (B. I.) $2.00.

Factual studies of national economics, productive power, economic difficulties, basic misconceptions, wages, and industrial relationships are analyzed. Meaty material for Christian consideration. Profusely illustrated.

Denmark the Cooperative Way. F. C. Howe. (C. M.) $2.50.

Describing the peaceful economic revolution within Scandinavian countries as an alternative to socialism.

* Profits and the Profit System. P. H. Douglas. (P. P.) 10 cents.

Constitutes one issue of *Social Action* and provides an excellent summary of strength and weakness of capitalism.

* Capitalism and Its Rivals. Kirby Page. (E. P.) 10 cents.

A comparative interpretation of individualism, New Dealism, Fascism, communism and socialism.

* Property. Kirby Page. (E. P.) 10 cents.

"In the paradox of not enough private property because there is too much private property may be found the key to plenty for everybody."

** Christ's Alternative to Communism. E. Stanley Jones. (A.) $2.00.

Homiletic and inspirational challenge to capitalism and other economic systems with the Christian ideal of a cooperative brotherly commonwealth. Without teaching helps.

* Christian Ideals and Practice in Business. O. L. Simpson. (C. P.) 15 cents each; $1.50 per dozen.

A simple thirteen-session course with scriptural basis.

* Christian Economics. D. Bradley. (P. P.) 15 cents.

A syllabus outlined for twelve sessions on the Church and economic justice.

* Seeking a New World Through Cooperatives. C. R. Hutchinson. (M. B. C.) 25 cents.

The need for a new world; the solution which cooperatives suggest; what cooperatives have done; how cooperation and religion may work together. Planned for six sessions. Prepared for young people, but also usable for adults. One half unit.

** Economics and the Good Life. F. E. Johnson. (A. P.) Cloth, $1.75; paper, $1.00.

A balanced and realistic interpretation of the current social and economic situation in the light of Christian values.

E4. Race and Group Relationships

* Blind Spots. H. S. Leiper. (M. E. M.) Cloth, $1.00; paper, 60 cents. Leader's manual, 15 cents.

A study course in racial prejudices. Prepared for young people or adults.

** The Clash of Color. Basil Mathews. (M. E. M.) Cloth, 50 cents; paper, 25 cents.

The world situation with reference to race antagonism presented in a reading-book, without teaching helps.

** The Jew and World Ferment. Basil Mathews. (F. P.) Cloth, $1.50; paper, 75 cents. Leader's Manual, 15 cents.

A reading-book dealing sympathetically with the causes and cure of anti-Semitism.

E5. World Peace

* Christ and the Nations. S. Z. Batten. (J.) 25 cents.

Twelve studies of the church's responsibility in international and world affairs. The chapters deal with the relations of states, causes of war, principles of international morality, and presenting Jesus Christ as the reconciler of controversy.

** The Supreme Cause. E. M. Sternberger. (Dodd.) $1.25.

Part I. Fourteen chapters interpret the military issue, presenting startling facts regarding war propaganda and armaments. Part II. Twelve studies on the road to peace, pointing the way out of our present dilemma. Not arranged especially for study but well suited to a competent teacher.

* Training for Peace. R. B. Gregg. (J. B. L.) 25 cents.

Practical program suggestions for those interested in promoting peace education. A supplement to "The Power of Nonviolence."

* What Can Christians Do for Peace? T. A. Greene. (P. P.) 25 cents.

Discussion syllabus with some content material and suggested readings on eight topics. One half unit.

* Is War the Way? J. L. Lobingier. (P. P.) 25 cents.

Six-session course with excellent guidance material. One half unit.

** War Tomorrow—Will We Keep Out? (F. P. A.) Single copy, 25 cents; leader's kit containing text, discussion outline, additional source materials, et cetera, 50 cents.

Discusses in concise, nontechnical language the policies and events which caused our entry into the World War; the root causes of all wars; present danger spots; elements of a workable neutrality policy. One half unit.

* What Shall We Do About War? Eddy and Page. (E. P.) 15 cents.

The Christian's duty, causes and prevention of war, a program of action for individuals.

* Kit of Material. (N. P. C.) 50 cents.

Contains an analysis of national issues affecting world peace, pamphlet material, instructions for group discussion to help "draft your own political platform for peace."

E6. The Liquor Problem

*** Alcohol and Man. H. Emerson, M. D. (Mc) $3.50.

An intense study of the effects of alcohol on man in health and disease. Exceedingly reliable.

** Narcotics and Youth Today. R. E. Corradini. (F. N. R.) 50 cents, cloth.

Masterful treatise of the evil effects of all narcotics including opiates, mariahuana, alcoholics, nicotines, etc., explaining the effect upon the nervous system, tissues, and circulation of the body. Profusely illustrated. Six chapters.

** What About Alcohol? Bogen and Hisey. (An. P.) $1.50.

Seventeen chapters profusely illustrated presenting scientific effects of alcohol upon the human body. Equally suited to young people and adults.

** Alcohol, Its Effect on Man. H. Emerson, M. D. (D. A.) $1.00.

A summary of Doctor Emerson's large volume. Suitable for twelve to fifteen studies. Highly dependable.

* To Drink, Or Not to Drink. S. Weston. (P. P.) 25 cents.

A frank facing of the problem of the beverage use of alcoholic liquor, in the light of its effect upon individuals, the community, and society. One half unit.

** Temperance and the Changing Liquor Situati D. Pickett. (M. B. C.) 65 cents.

A guide to thinking about the present situation. De with the background, the problem, and possible solutions

* Youth Studies Alcohol. Harkness and Fort. (B. S.) cents.

A study of the effects of alcohol for the seventh, eig or ninth grades, with helpful suggestions to teachers, a u ful bibliography, and simple experiments and suggestions further discussion and study. Profusely and attractiv illustrated.

E7. The Church and Current Issues

Materials listed here are intended for resource pu poses to supplement unit studies and for individual formation. Several Sundays, however, may be spe in a Christian interpretation of present-day happe ings in relation to the church. All subscriptions shou be sent through a Baptist book-store.

Information Service, published weekly, except during J and August, by the Federal Council of Churches, 105 E. 22nd St., New York City. $2.00 per year.

Christian Century. 440 S. Dearborn St., Chicago, Ill. $4 per year.

Peace Action, monthly publication of the National Cou for Prevention of War, 432 17th St., N. W., Washingt D. C. 50 cents per year.

Social Progress, published monthly, October to June, Presbyterian Board of Christian Education, Department Social Education, 25 cents a year.

Social Action, published twice a month, except July a August, Council for Social Action, 287 Fourth Ave., N York City. $1.00 per year. Ten cents each for sin copies: seven cents each for twelve or more copies.

World Events, published twice a month from October June, by Nofrontier News Service, Wilton, Connecticut. cents per year. Gives brief summaries of dependable wo news not found in newspapers.

The American Issue, monthly publication of the Anti-Sal League. Westerville, Ohio. $1.00 per year.

Publications of the League for Industrial Democracy, 112 19th St., New York City.

Denominational Religious periodicals.

Such general periodicals as The Literary Digest, Ti Reader's Digest, The Nation.

Group F—Leadership Education

Note. Leadership Education texts of both first a second series have been included in many precedi studies.

Provided these courses are taken in accordance w the rules governing these plans of study they m count toward Leadership Education Credit in additi to "Learning for Life" recognition. See *Educatio*

letin No. 501, "The First Series Courses of the v Standard Leadership Curriculum," and *No. 502,* he Second Series Courses of the New Standard dership Curriculum." These bulletins describe ditions for credit and list approval texts.

For further information in this regard it is sug- ted that you write the Leadership Education ision, 1701-1703 Chestnut Street, Philadelphia.

Ordering Texts

All texts and resource publications should be ordered ough the nearest American Baptist Publication So- ty Book-Store. Prices will always be as low as else- ere and the profits from sales will help support the ristian Education and Colporter Departments of the ciety, for the Northern Baptist Convention.

Our Book-Stores

TON	16 Ashburton Place
ICAGO	72 E. Randolph Street
NSAS CITY	1107 McGee Street
ANGELES	313 W. Third Street
ILADELPHIA	1701-1703 Chestnut Street
ATTLE	505 Washington Mutual Bldg.
RONTO	223 Church Street

KEY INITIALS

	—The Abingdon Press.
P.	—Association Press.
. P.	—Angelus Press.
	—Bethany Press.
I.	—Brookings Institute.
S.	—Benjamin H. Sanborn & Company.
M.	—Coward McMann.
P.	—Cokesbury Press.
R. E.	—International Council of Religious Education.
A.	—D. Appleton.
	—The Elgin Press.
P.	—Eddy & Page.
S. C.	—Educational Supply Company.
N. R.	—Foundation for Narcotic Research.
P.	—Friendship Press.
	—Harper & Brothers.
P.	—Heidelberg Press.
S. L.	—The American Institute of Sacred Literature.
	—The Judson Press.
B. L.	—J. B. Lippincott.
B. C.	—The Methodist Book Concern.
	—Morrow.
.	—Macmillan.
D.	—Mead, Dodd & Company.
E. M.	—Missionary Education Movement.
P. C.	—National Peace Conference.
P.	—The Pilgrim Press.
	—Fleming H. Revell Company.
	—Charles Scribner's Sons.
C. C.	—Universal Christian Council.
of. C.	—The University of Chicago Press.
S. G.	—United States Government Printing Office.
P.	—The Viking Press.
H.	—Whittlesey House.
P.	—The Westminster Press.

Four Ideas About Religion

(*Concluded from page 227*)

revelation. Our Lord has transformed religion, bringing into it a new simplicity, freedom and universality."

There came One who said, "Religion is located in the hands and feet; but that is only one-fifth of religion—Thou shalt love the Lord thy God with all thy strength; and religion is an idea, is located in the head, but that is only one-fifth of religion—Thou shalt love the Lord thy God with all thy mind; and religion is a feeling, it is located in the heart—Thou shalt love the Lord thy God with all thy heart; and religion is what God does in a human soul—Thou shalt love the Lord thy God with all thy soul. And one thing more—Thou shalt love thy neighbor as thyself."

There are only two people in the world—yourself and other people. "One man and God can make a religion; it takes two men and God to make a Christianity." Religion is worship founded on belief, and service grounded in love.

A Mother Looks at War

They said there would never be another war—eighteen years ago, when the world was running red with blood, and echoing with the sobs and prayers of broken-hearted women. That was a war to end war, they said; it was so terrible that no one would ever dare to start another. And finally it ended—and we took up the task of mending the loss and ruin and suffering it had caused.

Eighteen years! Mother Earth has not had time to spread a green cloak over all the shell-torn fields; many hearthstones still lie broken and shattered. Soldiers who fought that last "war to end wars" still live with shattered brains and bodies for which there will never be any healing. And for each of these living dead, as for each of the blessed dead, there is a broken home, a broken heart. And they are talking war again!

No woman on earth hates war more than I hate it—for I have not only known the grief of every mother who has had sons go down to death on the battlefield, but I have endured the agony of seeing my family divided, my boys fighting each other, fighting to kill—one with the country of my birth, four with this country, which I love more than I ever loved my homeland. And I say to you—I who know, I who am called the Mother of the American Legion—that war is the greatest curse on earth. From it nothing, anywhere, is safe.—*Ernestine Schumann-Heink.*

What Is War?

It is a hospital; the bustle of surgeons; the smell of ether; the screech of brakes on a "dead-wagon"; the smile of a nurse; a lad with bandaged eyes, calling for his mother. —*Daniel A. Poling.*

RECENT BOOKS

Order All Books from The American Baptist Publication Society

YOUR MONEY AND YOUR LIFE. By W. S. K. Yeaple. The Judson Press Sermons. The Judson Press. 1937. x and 150 pages. Price, $1.00.

Dr. Whitney S. K. Yeaple, pastor of the great Lake Avenue Baptist Church, Rochester, N. Y., is not only an outstanding preacher, but also a recognized authority in Christian stewardship, particularly in the technique of raising money for Christian work in a Christian way. He is chairman of the Council on Finance and Promotion of the Northern Baptist Convention. Four of the sermons included in this new issue of The Judson Press Sermons accordingly discuss the financial problems of the church, and are plain-spoken, pointed words to church-members about their obligation and privilege to "contribute."

If copies of this book could be passed around in any congregation previous to the annual every-member canvass we believe that the results would be decidedly telling. There are sermons on "The Fellowship of Troubled Souls," "The Fellowship of Thankful Hearts" (for Thanksgiving Day), "Might Can Make Nothing Right" (for Armistice Day), and "A Selfish Man and His God."

YOUTH MARCHES! By Daniel A. Poling. The Judson Press. 1937. xiv and 196 pages. Price, $1.00.

The world is much astir with "youth movements." Ever since the close of the World War Christian young people, in especial, and the world over, have been looking to Dan Poling for leadership. He has given it hopefully, whole-heartedly and efficiently—from the vantage position of president of the International Society of Christian Endeavor, in continuous radio broadcasting, and through intimate association with youth groups in many countries. Doctor Poling knows what youth is thinking, dreaming, demanding. In this book he tells us something about it. The fact that he has recently returned from a long, world-wide visit to his Christian Endeavor constituency gives the addresses an added, up-to-date value, for he reports here many of the "contacts" of that journey. Two vital, pressing youth questions just now are, "What shall we do about war?" and "What shall we do with the church?"

TEACHING PRIMARY CHILDREN. By Mary Grace Martin. The Judson Press. 1937. 104 pages. Price, 30 cents.

Workers with primary children will find that they have discovered a nugget of gold when they read this little manual by an experienced teacher of primary children. The characteristics of six-, seven- and eight-year-old children, how they learn, our purpose in teaching them, the place in which they meet, materia and methods for helping them to grow religiously a discussed in a way that will help each teacher, traine or untrained, to lift her teaching to a higher level. Th material is characterized by simplicity, practical hel fulness and an earnest Christian purpose. It is issue in an inexpensive form so as to be within the reach o everyone. In addition to being a practical handboo for the individual teacher, the book is recommende as a text-book for Course 241-a, "Teaching Primar Children," a First Series Course of the New Standar Leadership Curriculum.

THE SUPERINTENDENT WANTS TO KNOW. By Osca P. Campbell. The Judson Press. 1937. 81 page Price, 30 cents.

What are the duties of a Sunday school superin tendent? How should he plan the observance o special days? What lesson materials should he recom mend? How may he train his teaching staff? Wha about awards for attendance? Do attendance contes really help? These are some of the things that supe intendents want to know. The answers to these que tions, and to a hundred more, will be found in th handy, inexpensive book which has been prepared by leader with wide experience in Christian educatio No panaceas, no trick methods are proposed, but th path to better Sunday school work is clearly charte While the book will be of interest to all alert Christia workers, it was written primarily to help the Sunda school superintendent, and particularly to help th superintendent in those small or medium-sized schoo where professional leadership is not available, an where the superintendent, though a layman, mu assume a large share of the responsibility for the ed cational program of the church.

MISSIONARY STORIES TO TELL. Compiled by th Children's Committee of the Missionary Educatio Movement. Missionary Education Movement. 193 Price, cloth, $1.00; paper, 50 cents.

Do you ever feel the need of a book of short mi sionary stories to tell to your primary or junior boy and girls? Here is a source-book of stories of "teste usefulness" written by some of our most popular mi sionary authors, and alive with human interest. The are short, and especially adapted for telling. The have been chosen for the purpose of introducing chi dren to modern Christian missions in Egypt, Persi China, Japan, Korea, India, and Africa, as well a acquainting them with the work done in the America The home-mission stories are exceedingly interestin emphasizing phases of child life wholly unfamiliar t many boys and girls—children working in beet-field in the blinding sun; a white boy attending a school o Negroes, and many others.

INTERNATIONAL SUNDAY SCHOOL LESSONS
IMPROVED UNIFORM SERIES

THIRD QUARTER, 1937: GOD IN THE MAKING OF A NATION

AIM. To encourage the student to find and appreciate God's part in the making of a nation as set forth in the history of the Era of Moses; to make clear the people's duty and privilege of recognizing God and cooperating with him in the life of their nation, in order that the student may see and perform his part as a Christian citizen

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council. The outlines are copyrighted, 1935, by the International Council of Religious Education and are used by permission

LESSON V. AUGUST 1. A NATION FOLLOWING GOD'S LEADERSHIP

Exod. 13:17 to 15:21. (Verses printed, Exod. 13:17-22; 14:10-15)

GENERAL THEME: GOD LEADS A PEOPLE

[This lesson written by WILLIAM T. MILLIKEN, D. D., Portland, Oregon; President of the Western Baptist Theological Seminary]

Devotional Reading for the Opening Service: Psalm 37:1-7

KEY VERSE: The Lord will guide thee continually.—Isa. 58:11

13:17 And it came to pass, when haraoh had let the people go, that God ed them not through the way of the land f the Philistines, although that was near; or God said, Lest peradventure the peole repent when they see war, and they eturn to Egypt:
18 But God led the people about, rough the way of the wilderness of the ed sea: and the children of Israel went p harnessed out of the land of Egypt.
19 And Moses took the bones of Joseph ith him: for he had straitly sworn the ildren of Israel, saying, God will surely isit you; and ye shall carry up my ones away hence with you.
20 And they took their journey from ccoth, and encamped in Etham, in the dge of the wilderness.
21 And the LORD went before them by ay in a pillar of a cloud, to lead them e way; and by night in a pillar of fire, give them light; to go by day and ght:
22 He took not away the pillar of the oud by day, nor the pillar of fire by ght, from before the people.
14:10 And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the LORD.
11 And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt?
12 Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness.
13 And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever.
14 The LORD shall fight for you, and ye shall hold your peace.
15 And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward.

A Bible Message for Every Day

Monday. God Leads a People. Exod. 3:17-22. When the Lord so wills "The ngest way around is the shortest way ome." On the one hand Philistia and ar; on the other, a wilderness breathg-space in which to get used to freeom.

Tuesday. God's Leading Assured. xod. 14:10-15. Would that we could arn to hold our peace and to let the ord do his fighting in his own way!

Wednesday. Victory Through Obedice. Exod. 14:26-31. That which elled doom to her enemies was a wall defense to God's people. A purified d empowered church always emerges om the fires of persecution. "The tes of hell" do not prevail against it.

Thursday. The Mighty Arm. Exod. 15:11-21. What we need today is a new vision of a changeless and omnipotent God, whose plans cannot fail, no matter what men or nations oppose.

Friday. The Almighty Leader. Ps. 77:11-20. Of old God led his people through seas and across deserts; today, "Thy way, O God, is in the sanctuary." Shall we seek him there?

Saturday. Our Help in the Lord. Ps. 90:1-12. This ancient song is ascribed to Moses. Millenniums have passed since then, but God is still the refuge of those who learn to "number their days" in order to find him.

Sunday. Trusting in God. Ps. 37:1-7. Why shouldst thou fear the wicked when the Lord is ready to "Give thee the desires of thine heart"?

At the Threshold of the Lesson

Our last lesson left Israel eating their first passover, staff in hand, ready for their trek out of bondage. At twelve o'clock that night the death-angel smote off their shackles and they went forth free.

The children of Israel gathered at Succoth near ancient Rameses. Two ways lay before them. North of the Red Sea stretched the great caravan trail to the lands of the East. But it passed the strongly fortified Egyptian border forts, and it traversed the valleys of the fighting Philistines. The longer way was that of the sea and the wilderness. This route was chosen by the "Shepherd of Israel," who knew just how much this horde of newly freed slaves could endure. Is there not in this care a lesson for us today?

We see a prophecy fulfilled and a promise kept. Joseph foretold their return to Palestine and exacted a promise that when the fulfilment came his body should be carried back to the land of promise. During the years of Egyptian bondage the family grew to be a nation, yet, notwithstanding the confusion of the hurried going-out from servitude, the promise is kept, and Joseph's embalmed body is not forgotten. What modern family or nation feels so bound by the promises of a dead generation?

The Lesson Before Us

I. GOD CHOOSES THE ROAD TO DELIVERANCE. Exod. 13:17-22

Two roads led to the promised land. Northward lay the great caravan trail past the guardian forts of the Egyptian frontier and up along the valleys of the warlike Philistines into Asia. It was too much to expect that a horde of freed slaves should suddenly become transformed into fighting men. "Perhaps the people might have regrets and return to

Egypt if they had to fight their way" (Moffatt).

Another path was barred by a great wall connecting a chain of forts; and still another led by the desert shores of the Red Sea. The latter seemed equally hopeless. But when God leads the goal is as good as won. Why should men fail when the pillar of fire goes before to light the night, and the pillar of cloud shelters the day like the protecting arm of God? (Vss. 21, 22.)

We are told that on the annual Mohammedan pilgrimage to Mecca a flaming cresset, carried in the van, is the rallying-point of the host. Here God himself provided the rallying-point for his people. Have we a tangible guide for the pilgrimage of today? (Cp. Ps. 119:105.) An intangible one? (John 14:26.)

II. Humanly Speaking, God's Way a Foolish Way. 14:1-14

At God's command the people have turned southward, to encamp between Migdol and the sea. They have left the caravan trails, and the barrier-wall, and have entered a trap between the cliffs, the Bitter lakes and the sea. No general would ever lead his men into such a cul-de-sac.

When Pharaoh was told what had happened he rejoiced. The god of Israel was not infallible, after all! Now was the chance for vengeance upon those runaway slaves who had wrought such sorrow upon his kingdom. So the entire military force of Egypt was rallied and swept down to close the door of the trap. The doom of Israel appeared to be sealed.

How manifest the slave spirit became when the people saw what was happening. "We told you so. While we were yet in the land did we not ask you to let us alone? We had enough to eat and to drink, and our lives were reasonably sure. Now see the fix you have gotten us into!" (Of course nowadays folks never say, "I told you so!") Had the fire of the pillar gone out? Or had God become weary of the task of making something out of such unpromising material? The pillar was still there. Said Moses, "Stand still, and see the salvation of Jehovah, which we will work for you today."

In this time of distress (Depression) how many modern statesmen see the guiding pillar, or even look for it? Or is God farther off from his creation than he was at that distant day?

III. The God-Chosen Path Leads to Deliverance. 14:15-31

There is a time to cease petitioning, in order to grasp the answer: "Wherefore criest thou unto me? speak unto the children of Israel that they go forward." Moses' rod is held out over the sea. God sends a strong east wind. The tides recede and a path is made for Israel through the divided waters. Why waste time here discussing the part played by natural means in this miracle? However it was done, only God could do it—and he did it. The fact is the one thing important. Jehovah led Israel through the sea in safety.

The pillar of fire moved from its guiding place in the van to a protecting place in the rear. Jehovah "discomfited" the Egyptians. When the morning watch came the fugitives were all safe upon the shore. Again Moses held out his hand over the sea. God no longer held back the waters. The tides returned and overwhelmed in their flow the proud armies of the oppressor.

Lowell, in "The Present Crisis," says:

Careless seems the great Avenger;
History's pages but record
One death-grapple in the darkness
'Twixt old systems and the Word:
Truth forever on the scaffold,
Wrong forever on the throne,
Yet that scaffold sways the future,
And, behind the dim unknown,
Standeth God within the shadow,
Keeping watch above his own.

Is this true today? In a recent book Roger Babson calls attention to the fact that every period of national financial depression in American history has been preceded by an era of spiritual decline. Then a great religious revival has swept the land, and phenix-like, out of its fires has been born a new era of financial prosperity. Is it not true that the way back to social and economic stability now lies along the path that leads to God?

IV. The Path of Trust Ends at the Place of Thanksgiving. 15:1-14

The psalm of thanksgiving found here is one of the most ancient songs in all literature. "Not by might of arms, nor by the wisdom of human strategy has victory been bought; it is the Lord who hath triumphed gloriously." Surely, men who have had so signal an example of God's love and leadership will never doubt again. Alas, in a few days more will come the murmurings of Marah, and the complaints in the valley of Sin (16:2, 3).

How much better are we today? How hard it is for us to believe where we cannot see. In his *Natural Law in the Spiritual World* Henry Drummond says that natural laws carry out into the spiritual realm. Is it not more correct to say that what men call natural laws are but the outreaching into the material world of the laws of the spiritual realm?

With God there is no miracle, for his will understands and directs all. Can we not see him in the blossoming of the wayside rose, as well as in the cleft sea? Where is there a greater miracle in the universe than the rebirth of a sin-sick soul? God is as near to us today as he was to Israel three thousand years ago. How little we understand about it all, yet we can say:

"Who is there like thee among the gods, O Lord?
Who is there like thee, so glorious in holiness,
So awe-inspiring in renown, such a wonder worker?
"In thy grace thou didst lead the people whom thou didst redeem;
In thy strength thou didst guide them to thy holy abode"
(Vss. 11, 13, J. M. P. Smith).

Practical Questions for Class Discussion

¶ How binding upon us are pledges made by our fathers? Is it honest for individuals, or for nations, to repudiate pledges made by their forebears before they were born?

¶ Should we look to God to mark out our paths? How can we be sure of his guidance?

¶ It looked as though God had turned his people from the difficult to the impossible. Is it ever impossible to follow the clearly revealed will of God in life? In business? In government?

¶ All this occurred between 1440 (Marston, Urquhart, Garstang) and 1250 B. C. (Kyle, Price); at least three millenniums ago. What assurance have we that God yet intervenes in the affairs of men?

¶ Does the church need a new vision of "God, within the shadow, keeping watch over his own"?

¶ Is one a fanatic who believes that obedience to the guiding hand of God affords better national protection than huge armaments or gigantic navies?

Notes and Comments

God never asks the impossible. He seeks our best, and when that is given he adds whatever more is needed. Had Israel gone through Philistia they would have had to fight. By the seemingly impractical way of the sea he did the fighting for them.

"The pillar of cloud and of fire was the outward sign of Jehovah's presence with them. By day and by night he guarded and led them. The Keeper of Israel does not slumber. He journeys along with them."—*Gaebelein.*

"That they go forward. A true follower of Christ always is stirred by a spirit of 'go.' A going Christian is a growing Christian. A going church has always been a growing church."—*S. D. Gordon.*

"What the present crisis needs is not so much *measures* as *men.* The age is woefully lacking in inspired leadership and in inspired following."—*Allyn K. Foster.*

Mark Guy Pearse said that in the west of England sheep sometimes contract a disease called "rounders." It affects the

brain, making them move in circles when they think they are going straight. He added that he knew a good many folks who are like that—only it is the heart and not the head that is affected.

The song by the sea. Occasionally we take considerable time to ask the Lord for some favor. Do we give as much time to thanksgiving, after we have received it?

When a Christian tells me that his favorite hymns are, "Onward, Christian Soldiers," "Lead on O King Eternal!" "Cross of Christ Lead Onward," and "Forward, Be Our Watchword," I know that he's of the right sort.

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman,[1] Columbus, Ohio

GOD LEADS A PEOPLE

Nations tend to idealize their past and their future. The present is never quite satisfactory. Italy would establish lineal descent from the Romans in the heyday of their glory and enthuse the populace with visions of a future comparable estate. Thus all the heavy burdens of today would be sublimated in the contemplation of top-place grandeur in world affairs. Germany under Hitler has all the elements of greatness in her heritage, and needs only colonial sources of raw materials to become the self-sufficing, all-powerful nation among all the nations on the face of the earth. In Russia, the sacrifices of the present are pronounced by her leaders to be the foundation of a demonstration of supremacy in economic and political excellence.

Do not think the United States is free from this pleasurable emotional exercise. The existence and activities of the Daughters of the American Revolution are a tribute to patriotic pride in political ancestry. Over a period of years defenders of the Constitution have organized themselves under various names, believing firmly that the preservation of the principles of that great document, as they interpreted them, are highly essential.

Time is lenient. Fortunately so. It erases crudities, injustices, inequities. Champions of "the good old days" are always with us. Hope is therapeutic. It heals our social sores; at least it makes us able to endure them. Surely, we say, the confusion, upheavals, and misunderstandings of 1937 are going to make way for an era of good-will, peace and prosperity. We have "made the grade" in the past. Tomorrow will shape up better.

The sacred literature of Israel fully illustrates the above statements. During the Exile, and for many years thereafter, the Jews developed religiously to a very marked degree. The leadership of their people out from Egypt became the basis of hope for the future greatness of the people of Jehovah. They sang with appreciation and reverence of the great things the Lord had done for them.

I call your attention to the fact that the sufferings, shortcomings and weaknesses of Israel, about which we are reading in our current lesson texts, were later minimized in favor of the conception that God had a plan for his people and had all the time been on their side. Did he not provide them with Moses? Did he not give them the cloud by day and the pillar of fire by night? Did his people not come through all their trials and difficulties? Why then despair of the future? The present must be only a passing reverse. Trust; hope; have faith; endure.

History should be read with perspective. We all know that. It is true that Israel got out of Egypt, reached Canaan, fought battles, entered into political alliances, apostasized, repented, but in it all solidified a nation. Pick out single events and we complain bitterly about the lack of faith of these people in their God-appointed leadership. With an inlet of the Red Sea in front of them and rumors of an advancing Egyptian army behind them, they wilted. "It were better for us to serve the Egyptians, than that we should die in the wilderness." It appears that Moses, despite his brave front, was considerably worried, for we read: "Wherefore criest thou unto me? speak unto the children of Israel that they go forward."

Well, they went forward. God did not fail them. Many times they wondered about it all. But, by and large, Jehovah was with them. Only three days after the celebrated crossing in the wilderness of Shur, the only available water was a bitter mineral-water. So they ran true to form and renewed their complaints. Poor Moses! The water, however, was made sweet for them. Notice now that they went on to Elim, "where were twelve springs of water, and threescore and ten palm-trees." Thus the journey continued, with its ups and downs.

Look at our own beloved country. What will become of us? Are we going to weather our economic storms? Is our economic system going to pieces, or has it already gone to pieces? Business cycles, drouths, floods, earthquakes, murders, kidnapings, lynchings, corruption, unemployment, strikes, loss of life in the air and on the highways. What next?

All that I can say is that the leadership of God requires willingness and cooperation on the part of a nation. Our past will save us only if we profit by the lessons of the past. Victory will come through obedience to the laws of God. On August 22 we shall be studying the place of religion in a nation's life. Whatever else may be said on that important subject, it can be said now, with no fear of dissent, that the basis for a righteous nation is righteous citizens, fearing God and keeping his commandments. This puts the matter squarely up to you and to me, does it not?

[1] Professor Stillman is director of the School of Social Administration in Ohio State University. He is the author of *Social Work Publicity.*

Before My Class of Women

Cora F. Sherwood, Salem, Massachusetts

GOD LEADS A PEOPLE

The lesson topics for July and August certainly emphasize the statement "In the beginning God." Just look back. "God hears," "God provides," "God encourages," "God prepares," and today we have "God leads."

1. First we note that *God's leadership of the Hebrews, though direct, was not in a straight line.* They went in a roundabout way to avoid war, or the fear of war, with the Philistines. The newly freed nation was not ready for such a severe test. This kindly consideration makes us think of Paul's confident assertion (1 Cor. 10:13b) "God is faithful, who will not suffer you to be tempted above that ye are able." Short cuts are not always best. They may hold dangers too hard for us. We should try to trust God when he leads in what seem to us a roundabout way.

2. *Pillar of cloud and fire.* This was an ancient custom and still is used by the Arabian caravans. Braziers filled with burning wood which smokes in the daytime and glows at night are carried at the head of marching companies. These braziers are held high above the heads of the marchers and show plainly the direction of advance. The Hebrew guiding cloud and light may have looked like that of an Arabian army, but it was vastly different. God was in this cloud and fire, and even more important, *did not depart.* Thus it has always been. God's chosen people in every age have this guidance (or may have it). To outsiders it looks like the things they follow, but one who recognizes the leadership of God knows differently. Seemingly natural happenings have God in them. *And he will not depart.*

3. *"They were sore afraid"* (14:10b). Divine leadership ought to take fear out of the lives of followers but it does not. Thus early does Moses face the problem that every leader meets sooner or later. When things get a bit hard there are always those who say, either aloud or to themselves or whisper to the neighbors, "Why did you get us into this mess? I told you so. This situation is intolerable. Let's go back where we were. The thing is not worth our effort." This was the first but not the last time Moses had to face these whines from the people he was trying to help. Lest we think such

attitudes belong to a far-off generation let me quote from an article I read today, "What Every Club President Knows." This club president of the story had just had her first board meeting and came away near to tears over the fact that the women did not get enthused over her plans for the club. They did not oppose her—just did nothing. "Yet we're always complaining that our programs are dull and that we do so little!" she protested to her friend who wrote the article for the magazine. Then the author makes this statement, which is almost a classic in its application to other groups beside women's clubs: "Mary has discovered what every club president knows. Club-members, altho prone to peckish complaint of every detail, large and small, of club management, resent change, or at least the effort involved in change." Fear and inertia still control church-members today as in the days of the Exodus.

4. *The preacher calls a halt!* A brave man, Moses, to face that snarling, resentful mass of insurgents with the message, "Fear not; watch God; He will fight for you; you have only to keep still!" The confident trust in God of leaders is an invaluable asset. Every club, church and nation needs it. Leaders cannot afford to pay too much attention to the petty complaints of every dissatisfied person in their group. There comes a time when a ringing call should be made to stop complaining and watch God and what he is going to do.

5. *A time to pray and a time to act.* Moses has been telling the people what is wrong with them; now God turns to Moses and says, "You have been doing enough of appealing to me. Get out now and do something yourself!" If it were not a plain teaching of the Bible we might think it sacrilege to say that men could do too much praying. Certainly in these times it seems we need more praying, or perhaps more people who really pray. But many times we use prayer to form a protective covering rather than an inner stimulus to action. Perhaps Moses was reverting to his earlier timidity and needed to be pushed out into action. "Go forward." As Baptists we have been challenged with this slogan for the past two years. Whatever the close of the fiscal year reports show, the challenge still holds, "GO FORWARD!"

Not just one year, but every year, let there be a "Forward Movement" in our churches; in Evangelism, in Missions, in Christian Education, in Social Action, among our Youth—and in every other sphere of Kingdom affairs.

The Lesson Illustrated

Susanna G. Fisher

The Lord shall fight for you (Exod. 14:14). Doctor Paton, the well-known missionary to the New Hebrides, awoke one night to find the natives firing the church right by his home. Committing himself to God, he went to face the savages. He says, "They yelled in rage, and urged each other to strike the first blow, but the Invisible One restrained them. I stood invulnerable beneath his invisible shield. At this dread moment occurred an incident which my readers may explain as they like, but which I trace directly to the interposition of my God. A rushing and roaring sound came from the south like the noise of a mighty engine or of muttering thunder. Every head was instinctively turned in that direction, and they knew from previous hard experience that it was one of their awful tornadoes of wind and rain. The mighty roaring of the wind, the black cloud pouring down unceasing torrents, and the whole surroundings awed those savages into silence. Some began to withdraw from the scene, all lowered their weapons of war, and several, terror-stricken, exclaimed, 'That is Jehovah's rain! Truly their Jehovah God is fighting for them!"

Lesson VI. August 8. GOD'S SUPPLY ADEQUATE FOR A NATION'S NEED

Exod. 16:1 to 17:7. (Verses printed, Exod. 16:11-20; 17:3-6)

General Theme: GOD FEEDS A PEOPLE

Prepared by Mitchell Bronk, D.D.

Devotional Reading for the Opening Service: John 6:32-40

KEY VERSE: Every good gift and every perfect gift is from above, and cometh down from the Father.—James 1:17

16:11 And the Lord spake unto Moses, saying,

12 I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the Lord your God.

13 And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host.

14 And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground.

15 And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat.

16 This is the thing which the Lord hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents.

17 And the children of Israel did so, and gathered, some more, some less.

18 And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.

19 And Moses said, Let no man leave of it till the morning.

20 Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them.

17:3 And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?

4 And Moses cried unto the Lord, saying, What shall I do unto this people? they be almost ready to stone me.

5 And the Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go.

6 Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

A Bible Message for Every Day

Monday. God Feeds Israel. Exod. 16:11-20. How dependent the farmer is upon nature, that is upon God, for his crops! Little his labors avail without God's sunshine and rain. So after all the bread we eat does come from heaven.

Tuesday, God Provides Water. Exod. 17:1-6. God did not smite the rock; Moses did; but God stood before him (vs. 7), as he ever does before us, when we undertake to relieve human need.

Wednesday. A God of Mercy. Ps. 78:12-25. In the face of all God's marvelous provisions for us, especially in times of extreme need, why will we persist in sinfully distrusting him, in questioning his goodness and mercy?

Thursday. Remembering God's Bounty. Deut. 8:11-20. Moses knew human nature. Even Jesus had to ask, "Were there not ten cleansed? but where are the nine?" (Luke 17:17.)

Friday. Bread for the Multitudes. Mark 6:35-44. The words, "and were filled" (vs. 42), have nevertheless an empty sound, and are really pathetic; for the most of that multitude refused to partake of the other bread, the Bread of Life, that Jesus offered, and without which there can be no satisfaction.

Saturday. Security of the Righteous. Ps. 37: 16-25. Verse 21 is particularly interesting: Wickedness is the limit of ingratitude; it denies God the minimum, the least, that he deserves and that we owe him.

Sunday. The Bread of Life. John 6: 32-40. That other manna sustained the physical lives of the Israelites for a generation or so of weary wandering; the true manna, the Antitype, imparts life eternal.

At the Threshold of the Lesson

The Bible is a book of contrasts. Chapter 15 opens with Moses' Song, a pæan of victory and rejoicing. There immediately follows the incident at Marah, where the thirsty host "murmured against Moses." At Elim, their next station, there were twelve springs, so they were in good spirits. They move on down the eastern side of the Red Sea into the Wilderness of Sin. The place-names mentioned are not easy of identification, but the general route of the Exodus may be traced on a map. "Sin" suggests "Sinai."

A month has gone by since they left Egypt. If one wonders at the slowness of their trek and at the time consumed in this comparatively short journey, it should be borne in mind that they were a great mixed company, with children, invalids and the aged; with beasts and baggage of every sort. Moreover, much of the country through which they passed was well-nigh impassable—a modern traveler uses in describing it the expressions, "a labyrinth of chalky hillocks and ridges," "abrupt projecting cliffs."

The Lesson Before Us

I. "When Do We Eat?"

An army or caravan can't get very far without food. The matter of drink is being looked after. The scanty provisions brought from Egypt would soon be gone. What about bread? They were starving, and a third time they turn bitterly against their leaders (16: 3). It is the regret they had voiced before: that they had not stayed where they were, even though their slave burdens had killed them; anyhow, they had enough to eat back there. The pots of dried and pickled fish that used to stand around and the bread aplenty—Egypt was always a famous corn land—"looked good" to them out here among the barren rocks.

II. The Heavenly Commissary-General

The children of Israel, and through them the human race, are being taught the important lesson that God takes care of his creatures (Ps. 37: 25). It is a fundamental religious truth. The faith that can't master it is a very deficient faith. God had to hammer it into these Hebrew tribes that he was making into his chosen people. Some of us likewise don't learn it until after a long exodus-journey lifetime. And yet we have the added assurance of Jesus' word, "The Father feedeth the birds, then why not you?" (Matt. 6: 26.)

Moses very sensibly remarks to the people: Your murmuring (grumbling) *is not against me and Aaron, but against the Lord* (vs. 7). We do not count. This truth if kept in mind would do away with lots of fault-finding. "You can't believe that God had much to do with my being what I am," a woman said to her husband (supposedly a very religious man), "for you don't seem to find anything in me that is satisfactory or right." It is an embarrassing, striking, yet comforting thought, though, that God's providence is so kind that he hears us even when we grumble.

We may take for granted that Moses prayed to God for relief. There was nothing else to do. He was as helpless as the disciples thought they and Jesus were on the lakeside at Bethsaida. God's answer and reassurance come in verse 4: "I will rain bread from heaven for you. It shall be a sign for you that this whole enterprise is mine" (vs. 6).

III. Miracle

Attempts to explain the feeding of the Israelites by ordinary natural processes seem to the writer of these notes out of harmony with the spirit of the Old Testament and beside the point. To the writer of Exodus, whose narrative we are studying, this provisioning was supernatural, miraculous; and if we do not so regard it, we miss the whole meaning of the happening, and the beauty and truth of its lesson.

Most attempts to explain away miracles plunge one into difficulties greater than the acceptance of the miraculous. And, instead of dwelling upon the wonder of the feeding, let us think rather of that hungry multitude out there in the desolate, barren country, and the love of God that had pity on them and made this merciful provision for them—an experience that has been repeated millions and millions of times to trusting mortals.

"It is not a question of power, but of rationality and love. . . The probability of miracles is therefore argued not only from God's holiness, but also from his love" (A. H. Strong). "If God is a free Spirit, he must constantly be carrying on processes and performing acts that do not belong to the order with which we in this world are familiar . . . (if he is) immanent and transcendent, miracles are possible" (William Newton Clarke).

IV. The Manna. 16: 13-16

The word manna is probably from the Egyptian mennu, "food." But this Egyptian word sounds so much like the Hebrew *man hu,* "what is it?" that the Israelites played upon its etymology. The fact that the manna was ground or beaten into meal (Num. 11: 8) indicates that it was in the form of hard white kernels. The comparison to coriander seed (vs. 31) represents these kernels as about the size of small peas, or BB shot.

That only enough for the twenty-four hours' need was daily to be gathered is another lesson of their training in trusting God (16: 20). It is in accordance with the petition of our Lord's Prayer, "Give us day by day the bread needful for the day!" Or his caution against needless anxiety about food and clothing. Corruption comes to that which is hoggishly hoarded. God knows, likewise, just how much each one needs. You selfishly gather more than that of this world's goods, and in the end you find that they are not there. Or tomorrow spoils what you have selfishly put away to gloat over. An omer measure would hold about six and a half pints (vs. 36).

V. The Heavenly Manna

Religion and Christianity have appropriated this word manna and made it one of the most luminous of symbolical terms. Jesus uses it to express his message and gift (John 6: 31ff.). Paul has the comparison in mind in 1 Corinthians 10, and the Revelator makes it represent the mystical nourishment (Rev. 2: 17) of the elect. The Wisdom of Solomon (16: 20) calls manna "angels' food" and makes reference to the rabbinical tradition that it tempered itself "to every man's liking." The figure of the manna and its giving has been taken up by Christian hymnology with fine results—"heavenly manna still provide us."

VI. "That We May Drink" Exod. 17: 3-6

Moses will have had innumerable provocations for getting out of patience with the people he was leading. This is but one of them. His cry to God in verse 4 is almost desperate. Yet even we can understand somewhat the bitterness of the people, though it is not likely that any of us have ever been dying of thirst.

"Their souls are dried up," is the way I heard a great preacher the other day characterize the American people. Anyhow, countless numbers of our countrymen—and of the rest of the world—are sadly, deplorably, in need of the Water of Life.

Practical Questions for Class Discussion

¶ Do you think that there is much murmuring against God nowadays? Why not? How much does disbelief have to do with this changed mood?

¶ Do you give your pastor, or the leader of the cause or organization for which you are working, hearty allegiance, when things are going fine—but "murmuring" when they aren't?

¶ Do you think that real Christians often long to be back in the old bondage to sin?

¶ What are the economic teachings of this lesson of the miraculous feeding?

¶ Does the demand for "social security," so insistent in our day, necessarily reveal a lack of faith in God's care, or in Jesus' teaching of trust in the heavenly Father?

¶ Notice that they couldn't eat the food just as it came to them; they had to pulverize the manna and fashion it into cakes; and cook the quail. Can you think of any provision of God's where he doesn't leave something for us to do?

¶ Did the children of Israel think that Moses was leading them—or God? Do we think that God is leading our country?

Notes and Comments

"*When God* guides, God provides." —*Monod.*

The manna was a makeshift. We may compare it to many things of the earth-life that are good, beautiful, and helpful, but do not last. Christ's love never gets stale; he is the same yesterday, today, and forever.

O Bread to pilgrims given,
O food that angels eat,
O manna sent from heaven,
For heav'n-born natures meet!

Give us, for Thee long pining,
To eat till richly filled;
Till earth's delights resigning,
Our ev'ry wish is stilled.

"*The method of administering the manna* must have given the Israelites a new spirit of consideration for the needs of all. We must learn so to gather the manifold resources now being exploited for private gain, and so to distribute them, that those who by their strength gather much shall have nothing to waste in useless luxury, and those who in their weakness gather little shall have no lack."—*Charles Rufus Brown.*

They were not to forget this lesson of God's providence. To help them remember it an omer of the strange grain from heaven was to be sealed in a jar (of gold, Heb. 9:4); consecrated; and then kept in perpetuity; a sacred talisman and memorial. The moment they came into Canaan, where there would be food aplenty, the manna fall would cease; but long after that, generations after, when their descendants to whom the Exodus was only a tradition, asked about that sacred vessel and its contents, saying, "What is this?" they would be told how (Exod. 13:14) Jehovah had wonderfully kept the pilgrims' bodies and souls together all through the wilderness wandering. "This is what the Eternal has ordered you to keep seven pints of, age after age, that your descendants may see the food with which he fed you out of the land of Egypt" (vs. 32, Moffatt's translation).

"*Modern science only shows us that God's arm is longer than we had imagined;* nothing more than this. But our eyes are not as yet adjusted to look beyond the arm of the Giver of gifts, otherwise we could even today stand once more like children before our Father."—*Friedrich Rittelmeyer.*

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman, Columbus, Ohio

God Feeds a People

The manna incident is a great deal like real life. Do you agree with me? In this respect, I mean: the opportunity to meet the people's needs was right at hand, but they did not recognize it. The situation had to be interpreted to them. Read Exodus 16:15: "And when the children of Israel saw it, they said one to another, What is it? for they knew not what it was. And Moses said unto them, It is the bread which Jehovah hath given you to eat." Apparently their amazement was accompanied by incredulity, and their incredulity by paralysis of action. Then we hear Moses saying, "Gather ye of it every man according to his eating."

When they got the idea a not unnatural event took place. Some of the Israelites, so it seems, had an abnormally developed acquisitive tendency. They gathered more than they needed for one day. The surplus, however, spoiled: "It bred worms, and became foul."

I have just finished reading a fascinating, humorous, instructive bit of fiction by Willard E. Hawkins, entitled *Castaways of Plenty.* Three men, with varying degrees of intellectual ability, are shipwrecked on an island. They have only an axe and a supply of matches in a water-proof case. Coconuts, fish and small game are at hand. Through the contrivance of Larson, the master-mind of the party, a capitalistic system in miniature is developed, with Larson, of course, on the long end of the deal. Most interesting situations develop. Finally tolerance, unselfishness and brotherly love prevail. Brains and brawn are both given recognition. The author concludes:

"And so they lived contentedly ever after. That is, as contentedly as three miserable castaways could be expected to live, cut off from debt, foreclosures, cut-throat competition, high-pressure salesmanship, bank failures, bond issues, stock fluctuations, exploitation, unemployment, the specter of overproduction, privation in the midst of plenty, and all the other advantages of a modern, well-ordered industrial system."

The tone of the little book is good, for it leaves the definite impression that each and every person must labor according to his ability.

The old proverb sits well on the tongues of Americans, "The Lord helps those who help themselves." Whatever our interpretation of the sudden appearance of the huge flock of quail and of the provision of manna, the fact remains that the people of Israel had to go out and get it. No economic system will work that is designed to relieve us of the necessity of going out to work for what we have. God will feed this nation, and any nation, when the profit system is subordinated to the service motive. Exploitation and justice are not kin. God's bounty must somehow be made available to the many. How to use money (capital) and employ men (labor) so that equitable results accrue to all, constitutes the challenge to Christian men and women in every sphere of life. The reach for the answer strains brotherhood to the uttermost.

Now let us go on to Exodus 17:3-6. No water to drink: "The people murmured." The people were always murmuring. They murmur today. And they have a right to murmur so long as the opportunity to get food and water are not at hand. A little reading of our newspapers reveals that the people's murmurings are taking on sinister forms. The murmurings are becoming noticeably effective.

What did Moses do? To me it is no strain upon the logic of the story to note that Moses, in utilizing men and tools, indicated a fundamental in any program to maintain our daily living. He took with him the elders of Israel and his rod and smote the rock.

If our industrial leaders can keep heart and head together in an inseparable alliance, as they use the rods and tools to smite the hard rock of production and distribution, maybe our problems will be nearer solution. But I am merely using words. In Hawkins' story Grubber, the brawny one of the three castaways, repeatedly pointed out that the situation was "danged com-plicketed."

Recently I asked a business man of Columbus for a thousand dollars to aid needy graduate students working hard for an education. I received the money. Then we talked a long time about wages, hours of labor and kindred topics. Said he: "I wish I could do more for my people in this factory. Competition compels me to do many things I really do not want to do. If I did not make some profit, you would not get your thousand dollars."

The old Horeb rock is hard and resisting. It needs a mighty blow. But there is water there, if we only can find out how to start it flowing.

Before My Class of Women

Cora F. Sherwood, Salem, Massachusetts

God Feeds a People

Any woman who has worked on a church supper knows what a feeling it is to wonder if there will be food enough to go around. She knows also the dismay caused by a shortage. We get nervous if a few more people come than planned for. Feeding crowds is a serious problem at best. It is staggering to think of feeding day after day for forty years the thousands upon thousands who made up the Hebrew Exodus. Remember there were no market-gardens, no milkmen, no corner groceries. One authority estimates that three hundred tons of manna *daily* was required. This is a most interesting experience in the life of the ancient people of God. Let us see what lessons it has for the modern people of God.

1. *They demanded of their leaders the necessities of life*—in this case food and water. They said in effect to Moses and Aaron, "We would rather have enough to eat here and now, as we did in Egypt, than to have a part in some uncertain future bliss." Men are making those same demands today. They are making them loudly. Many times they are discounting future good for present satisfaction. Grace Sloan Overton believes we *should* teach our children to be dissatisfied with much of the unequal distribution of the good things of life: "We have too many people too thankful for the crumbs when they ought to have had a slice of God's loaf for their children." Theories differ as to ways and means of more equitable distribution, but students of social questions agree to the truth and justice of these demands.

2. *We depend on God for our food.* True, not in the same miraculous manner, but just as certainly. Food and water still come from above or not at all. With our better means of transportation and communication it is possible to ship food supplies to famine regions. This might correspond to the supply of quails. But that is meeting a temporary emergency. The steady day-after-day supply of manna was definitely given by God and certainly was a miracle. If God should remove his hand from the source of supply of food now, how long would our bread, meat, vegetables, dairy-products and fruits last?

3. *The soul has needs as well as the body.* Not even for food should the Hebrews labor on the Sabbath Day. God made provision, and they were taught to provide enough to last over the seventh day so as to keep it free from needless labor. Cannot we women learn to plan our meals so that Sunday can minister to our souls as well as to the bodies of our families? The close relation between the manna and the Sabbath Day is notable. Present and immediate needs press heavily on us at times, but we must learn dependence on God as well as feeding our human bodies.

4. *No oversupply.* No hoarding seemed to be the order of the day then. Greedy or overanxious people could not overstock their tent kitchens. There was no possible storing up for the next generation. They were putting into practise a principle later incorporated into the Lord's Prayer, "Give us this day our daily bread."

5. *Criticism.* Throughout this lesson two aspects keep recurring. First, the contagious nature of it. One man (or woman) made some complaining remark and the rebellious spirit soon grew. We isolate people who have contagious diseases, but have not yet learned to segregate those willing to spread wrong ideas. While recognizing the right of men of the families to demand food for themselves and dependents, it still appears that much of the criticism aimed at Moses and Aaron was useless repining caused by lack of faith and courage in the great undertaking they had entered. Another teaching is made very plain. Criticism of God-given leaders is criticism against God himself. Shall not teachers of adult classes tactfully bring home to the members this lesson? Remind them of the harm done to the class or the church by thoughtless careless words. Challenge them to apply the remedy Moses told Aaron to use (16:9). If these criticising people will only come near to God in his greatness and goodness how small will appear the faults they have found in others.

The Lesson Illustrated

Susanna G. Fisher

A High-Priced Tool

Jehovah heareth your murmurings which ye murmur against him (Exod. 16:8).

It was announced that the devil was going out of business and would offer all tools for sale to whoever would pay his price. On the night of the sale they were all attractively displayed. Malice, hatred, envy, jealousy, sensuality, deceit, and all other implements of evil were spread out, each marked with its price. Apart from the rest lay a harmless-looking wedge-shaped tool, much worn, and priced higher than any of them. Someone asked the devil what it was. "That's discouragement," was the reply. "Why do you have it priced so high?" they asked. "Because," replied the devil, "it is more useful to me than any of the others. It is so much worn because I use it with nearly everybody, as very few people yet know that it belongs to me."—*Selected.*

There Shall Be No Alps

This is the thing which the Lord commandeth (Exod. 16:32).

The following story is told of the great Carthaginian general, Hannibal. He had succeeded his father as the commander of the army. The great task which he set before himself and his army was to conquer Rome, the one great enemy of his country. But as he was approaching Italy from the north, between him and Rome lay the Alps. His generals reminded him of that great barrier. But the commander cried out, "There shall be no Alps." This was the spirit that God was trying to put into the Israelites. They must face the difficulty, they must go to meet it. The move was theirs. God was with them. They could see the symbol of his presence. But they themselves must do something. Paul had a deep sense of the power of Christ in Christians, but he said, "Work out your own salvation."

His Secret Storehouses

Thou shalt smite the rock, and there shall come water out of it (Exod. 17:6).

This is strange! A rock would seem the last place to choose for the storage of water. But God's cupboards are in very unlikely places. Ravens bring food. The Prime Minister of Egypt gives corn. Cyrus lets go the people of Israel from Babylon. The Jordan heals the leper. Meal makes poisoned pottage wholesome. Wood makes iron swim. . . It is worth while to go to Rephidim to get an insight into the fertility and inventiveness of God's providence. There can be no lack to them that fear him, and no fear of lack to those who have become acquainted with his secret storehouses. —*Meyer.*

Growing Faith

I have fed you in the wilderness (Exod. 16:32).

I have read that, when the first cable of the suspension-bridge that now spans the Niagara was about to be laid, a thin thread was attached to a kite and both sent, on a favoring wind, to the other side of the river. By means of that thread, a heavier one still, and then a rope, and then a tow, and then the cable, and the other parts of the mighty bridge that enables the people to pass in safety, from one side to the other, over the roaring cataract beneath. Let but those who doubt or disbelieve fasten the tiny thread of faith that lingers in them still to the spiritual side of life, and gradually it will become stronger and stronger until it will grow into a mighty bridge that will carry them safely over the seething and hissing abyss of doubts and perplexities, unto the yonder peaceful shore.—*Rev. J. Krauskopf.*

God writes in characters too grand
For our short sight to understand.
We catch but broken strokes, and try
To fathom all the mystery
Of withered hopes, of death, of life,
The endless war, the useless strife.
But there, with larger, clearer sight
We shall see this, His way was right.
—*John Oxenham.*

Lesson VII. August 15. BASIC LAWS FOR A NATION'S LIFE

Exod. 19: 1-20; 21. (Verses printed, Exod. 20: 1-17)

General Theme: GOD GIVES LAWS TO A NATION

[This lesson written by W. Quay Rosselle, D. D., Malden, Massachusetts]

Devotional Reading for the Opening Service: Psalm 19: 7-14

KEY VERSE: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . Thou shalt love thy neighbor as thyself.—Matt. 22: 37, 39

1 And God spake all these words, saying,
2 I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.
3 Thou shalt have no other gods before me.
4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:
5 Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generations of them that hate me;
6 And shewing mercy unto thousands of them that love me, and keep my commandments.
7 Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.
8 Remember the sabbath day, to keep it holy.
9 Six days shalt thou labour, and do all thy work:
10 But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:
11 For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.
12 Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.
13 Thou shalt not kill.
14 Thou shalt not commit adultery.
15 Thou shalt not steal.
16 Thou shalt not bear false witness against thy neighbour.
17 Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

A Bible Message for Every Day

Monday. Duties to God. Exod. 20: 1-11. The law came at Sinai amid awesome scenes. Something of the kind must possess any person who becomes conscious of his obligation to Almighty God. Love of God is obedience to his will.

Tuesday. Duties to Man. Exod. 20: 12-20. Obedience to God manifests itself in benevolence to our fellow man. If we do not have both, we do not have either. Jesus joined the two, and we cannot put them asunder.

Wednesday. Understanding the Law. Ps. 119: 33-40. We cannot know the law of God aright so long as we think of it as hard exactions imposed upon us. The law of God is an expression of his fatherly love. To see this spiritual regeneration must incline our hearts to obedience.

Thursday. Loving the Law. Ps. 119: 97-104. When Paul said, "The law of life in Christ Jesus has made me free from the law of sin and death," he expressed what the Psalmist dimly saw. All virtue and spiritual victory in us come from God's law. Why should we not love it?

Friday. Fulfilling the Law. Rom. 13: 8-14. We fulfil the divine law when we maintain righteous and benevolent relations with all mankind. Christ came to fulfil the law, and this is how he did it. Only in this way can we do it also.

Saturday. The Perfect Law. Ps. 19: 7-14. Ancient Israel thought of the law much as we Christians think of the Holy Spirit. Read these verses, substituting Holy Spirit for law, and you will get what was in the mind of the Psalmist.

Sunday. God's Law in the Heart. Heb. 10: 14-17. Not the law written on tablets of stone, but the law written on the tablets of the heart is the ultimate purpose of God for us. When by grace a man becomes a new creation in Christ Jesus, the dispositions of his character are in harmony with God's law.

At the Threshold of the Lesson

This is a lesson of very great importance. No teacher will get its message—to say nothing of passing it on to others—unless he comes to his class with intelligent and full preparation. The term law is used in Scripture in two senses—the moral law and the ceremonial law. We must be careful to distinguish between them. The moral law is compressed into the Ten Commandments. The rabbis had built up an intricate and endless system of ceremonial regulations. As vital religion declined, emphasis was more and more laid upon ceremonies, to the neglect of the "weightier matters" of the moral code.

It is ever so in periods of spiritual decadence. The great prophets in fiery language inveighed against this false emphasis. Jesus brought upon himself the wrath of the religious leaders of his day by disregarding many of their ceremonial regulations. He said that by "the traditions of men" they had made the law of God of no effect. The efficient teacher will have this distinction clearly in mind, as he will have equally clear the identity of the written moral law with the inner law of the regenerate spirit of man, as set forth in the teachings of Christ and the writings of the apostle Paul. Yes, the worthy teacher must "*study* to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2: 15).

This lesson should be linked with the work of Christ in the souls of men. Not only were men *unwilling* to obey the law, but Paul declares that they were *unable* to do so. It was to make us able and willing to keep the holy laws of God that Christ came into our humanity. Sin is disobedience to God's law, and Christ came to save men from that sin. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8: 3, 4).

The version of the Decalogue (Ten Commandments) *given here in Exodus* is known as the Classic, as distinguished from the Deuteronomic (Deut. 5: 6-31). The two versions are substantially the same, differing mainly in the reasons assigned for the observance of the fourth and fifth commands. Objection has sometimes been made that they are given negatively; but the negative may have more force than the positive.

The Lesson Before Us

I. The Nature of Law

All law is a fixed, eternal, and immutable reality. The law of gravity could not be other than it is. Everything in the universe is subject to that law, and nothing can disregard or violate it without disastrous results. The law of gravity cannot be broken. It is absolute in its sway, and any opposition to it breaks, not the law, but itself. In like manner there is fundamental law for everything else in the world. There are laws of chemistry, material structures, music, art, human society and government. Men do not make laws; all law *is*, and could be

thing else. All inventions and all hu-an progress come as men discover and en conform to eternal law. The natural ws which make possible the radio were present in Abraham's day as now—but one had discovered them.

All law is given of God. A great En-ish legal scholar, in framing a defini-on of the term law, declared that its at is in the bosom of God. We can me to no other conclusion. This fact parts a sacred character to all law. the ancient Hebrews the law of God as in a real sense the *presence* of God, d the holiest thing they knew. We ould not permit ourselves to think of iversal law as an abstraction; *it is od in action,* the *logos.* Not one jot tittle of it can cease to be. Only as is fulfilled by being obeyed can any-ing, or any person, or angel, do the ll of God—and so come to a fulfilment the divine purpose.

All law is natural law. Do we not ten confuse our thought by false dis-ctions between the natural and the pernatural? No conception of what e call nature is adequate which does t regard it as both the handiwork and e self-expression of God. Is it not a rong distinction to speak of the works nature on the one hand, and the works God on the other? Nature should be ritten with a capital.

Henry Drummond wrote a revealing ok entitled *Natural Law in the Spir-al World.* Could there not be a com-nion volume on Spiritual Law in the atural World? God is the author of e, and the life of the trees and the wers is given by him. God is the eator and the sustainer of all things, d every so-called natural law issues om him and runs back to him. To tch this conception of what we so htly call nature is to invest all things th a sacred majesty. The poetic soul the Psalmist did catch this conception. When I consider thy heavens, *the work thy fingers,* the moon and the stars, *ich thou hast ordained;* what is man, at thou art mindful of him?" (Ps. 3.) If the heavenly bodies are such rious works of God, how much more must man be!

II. Law and the Inner Life

It will help us to understand the mean-of law if we turn our gaze from the ter universe to the great world within

Just this the science of psychology enabling us to do today. When Charles einmetz said some years ago that the xt great advance of science would be the field of man's inner life, he phesied what is now coming to pass. erything that goes on within us does by means of a law. There is a law sin and death, and there is a law of in Christ Jesus. Paul discovered that g ago, and scientific psychology is rming it now.

Science is working its way ever deeper the inner life. For long psychology dealt largely with the laws of the *mind.* It is going deeper now; psychology is becoming what the term really means—the science of the soul. There is far more within us than merely our mental states. There is such a thing as human *nature.* A person is a part of nature, and that part, too, in which nature comes to its climax, revealing at once its meaning and its purpose. Human nature interprets all nature. "For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but *ourselves* also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (Rom. 8:22, 23). The whole creation cooperates with man in his struggle for the realization of complete sonship.

The laws of the inner life are natural laws. A thing is natural only when it is what God means it to be. Statutes enacted by parliaments are not laws at all unless they conform to the will of God as proclaimed in the nature of man. It is not natural, but unnatural, for a man to behave contrary to his own true nature. We speak of a boy who by his wayward conduct breaks the hearts of his father and mother as an unnatural son. Sin is a perversion of nature, a violation of the laws of life. Righteousness only is natural.

God's eternal laws are deeply set in the intellectual, volitional and moral nature of man. God writes these laws on the tablets of human hearts, men transcribe them on tablets of stone and paper. This under divine inspiration Moses did when he gave Israel and the world the Ten Commandments. The history of mankind ever since proves that the transcription is faithfully correct. Not God alone, but man's own true nature *commands* that these laws be obeyed. No man or nation can ever outlive these ten basic moral principles.

III. The Penalty of Law Disregarded

Law is inviolable. We cannot thwart it, and we dare not disregard it. In attempting to do so we only violate ourselves. God's will as expressed in universal law is absolutely sovereign. Disloyalty to any law of our being is rebellion against God. "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law" (1 John 3:4). And the penalty of law transgressed is sure and terrible: "The soul that sinneth, it shall *die*" (Ezek. 18:20). We must live and act in obedience to the eternal laws of God both in our individual and in our corporate capacities—or perish. "And if a man also strive for masteries, yet is he not crowned, except he strive *lawfully*" (2 Tim. 2:5). The Golden Rule is the fixed law of persons and nations. The highway of history is strewn with the pathetic wreckage of nations and men that that law has broken. When Moses gave laws to a nation he declared the fixed laws of God, which cannot be violated.

Practical Questions for Class Discussion

¶ Is there a sense in which it is impossible for a nation to make its own laws?

¶ Can we distinguish between necessary regulations and fixed laws?

¶ Is there any essential difference between natural and spiritual laws, other than the separate spheres in which they operate?

¶ Paul speaks of the natural man's many disabilities. In what sense did he employ the word translated "natural"?

¶ Is there a law of salvation by grace?

Notes and Comments

Dr. W. D. Robertson was once approached by a lady who objected to any kind of ritual in church service. She said, "I hear that you are introducing some dreadful innovations in your church service." "Indeed," he replied, "what innovations have we introduced?" "Oh," she said, "I hear that you read the Commandments in your service." "Is that all you heard?" Doctor Robertson replied. "We have introduced a far greater innovation than that. We try to keep the Commandments."

Anything that makes religion its second object makes religion no object. God will put up with many things in the human heart, but there is one thing he will not put up with in it—a second place. He who offers God a second place offers him no place.—*Ruskin.*

The First Table of the Law: God permits no rival, no formality, no sacrilege, and no desecration. *The Second Table:* widening the circle of duties from the rights of parenthood, which lay claim upon us first in point of time and of importance, to the rights of brotherhood, which protects us on the highroad of life from the grasp of greed and the glance of envy.—*Hight C. Moore.*

Thou shalt have no other gods before me (Exod. 20:3). If you find yourself beginning to love any pleasure better than your prayers, any book better than the Bible, any house better than the House of God, any table better than the Lord's Table, any person better than the Lord Jesus Christ, or any indulgence better than the Pope of Heaven—take alarm.—*Thomas Guthrie.*

Moses drew near unto the thick darkness where God was (Exod. 20:31). How wonderfully life loses all fear—to the soul that has been called apart, alone, into some darkness and has found God there. "Morning dawns from His face," and what light is like the light that rises upon those who touch God's right hand in the darkness and are lifted up and strengthened?—*G. Guinness.*

The story is told of the person who invited a company of his friends that were accustomed to take the Lord's name in vain, and contrived to have all their discourse taken down and read to them. Now, if they could not endure to hear the words repeated which they had spoken during a few hours, how shall they bear to have all that they have uttered through a long course of years brought forth as evidence against them at the tribunal of God?—*Scott.*

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman, Columbus, Ohio

GOD GIVES LAWS TO A NATION

It is both easy and hard to present a few comments on this lesson text while supporting the thesis that God gives laws to a nation. It is easy, because there is general acceptance of the idea that out of the welter of narratives, experiences, curses, exhortations, ceremonies, judgments, prophecies, principles and rules recorded in the Pentateuch there has come a "concrete expression of the most profound religious ideas that have ever stirred men to right thought and action." Furthermore, the life of the individual and the life of society are significantly affected by the principles of justice and mercy revealed in practical form.

It is hard, because the Pentateuch has been the battle-ground of historical criticism. For example, are we going to rest our case about the validity of these books upon claims of traditional authorship, or are we going to examine their intrinsic merit as the basis for acceptance or rejection? As Christians we pay considerable attention to the Decalogue of Exodus 20 and Deuteronomy 5, but we pay little or no attention to the vast collection of the "Laws of Moses," of Pentateuchal record. Why do we accept the Decalogue and reject others? Have the others no practical value, only historical interest? So, I say, we may very easily get ourselves into a wrestling-match with baffling problems.

As concerns this writer, I make no delay in saying that I am unable to answer important questions that sincere and conscientious critics could easily raise. I have drawn upon the *Encyclopædia of Social Sciences* and *The Messages of Israel's Lawgivers,* by Kent. I offer only the barest outline, believing that it will indicate plainly the vast scope, importance and applicability of the laws given by God to a nation.

Criminal Laws. Crimes against Jehovah, against parents, against persons, against society, against property.

Private Laws. The rights of persons, rights of marriage, rights of property, rights of inheritance.

Civil Laws. Political organization, judicial organization and procedure, popular instruction in the law.

Military Laws. Organization of the army, ceremonial cleanliness of the army, manner of attack, regulations regarding the disposition of the spoils of war.

Humanitarian Laws. Kindness toward animals, precautions against accident, measures preventive of cruelty to the unfortunate, treatment of dependent classes, various philanthropic provisions for the needy, remission of interest, regulations regarding the seventh year, regulations regarding the observance of the year of Jubilee, rights and treatments of aliens, the law of love.

Religious Laws. Israel's obligation to Jehovah, personal obligations to Jehovah (reverence, gratitude, loyalty, obedience, love, service).

Ceremonial Laws. Sacred places and objects, sacred officials, regulations regarding ceremonial cleanliness, the law of circumcision, sacred dues, sacrificial offerings, the sacred calendar.

These laws in their comprehensiveness grew out of many years' experience. During the nomadic period of the Israelites, before they settled in Canaan, we find them observing customs "which were the forerunners of law." Penal and civil laws took form during the settlement in Canaan while the nation was becoming unified—more than it ever had been or has been since that time. God gave laws to Israel, therefore, in a manner limited by their environment. Perhaps it should rather be said that the high standards set in the codified law (standards with heavy religious and ethical implications) were in advance of the times and thus did not bore into the social life of the Israelites. The prophets often inveighed against the literal application or observance of laws, while the spirit or underlying principle of the same was shamelessly side-stepped.

"There are many similarities between the codified laws of the Bible and the laws of the Babylonians, Assyrians and Hittites. But biblical legislation is distinguished from the other ancient systems of law by its inherent religio-ethical principle, which lends it universal historical importance. This principle was expressed as early as the Decalogue and is clearly reflected in many legal standards: the principle of freedom of the person, which is the foundation of the equality of all classes; the limitation of a Hebrew's period of slavery to six years; the legal protection of the non-Jewish slave, the foreigner, the debtor and the poor. The provisions regarding the purity of the family are stricter and unchastity was punished much more severely than in other ancient codes. The humane spirit of biblical legislation is also expressed in the provisions for protection of animals." (Asher Gulick, Hebrew University, Jerusalem, in *Encyclopædia of the Social Sciences*).

A Columbus rabbi, a student in one of my graduate classes, said to me recently, "It requires a mature mind to read the Old Testament." Not strange, for modern society is underpinned with the mighty, forceful, eternal principles laid down by God as he gave laws to a nation.

Before My Class of Women

Cora F. Sherwood, Salem, Massachusetts

GOD GIVES LAWS TO A NATION

I like the way the topic is worded, "God *gives* laws to a nation." Instead of "*gave*" we have the present tense of the verb. At the risk of being considered old-fashioned, let us assert at the outset that we believe God did give the Ten Commandments to a nation and that he gives them now to our nation and every other one which wishes to build forward looking laws for the real good of the people who make up the nation. There are two sources of the laws which govern people: God and man. Basic laws of a nation must have a foundation deeper than changeable and frail men. They must rest on the bearings of spiritual certainty. Once those foundation principles are laid down men can work out the applications to the life of a community. In our attempts to settle the problems of the needs of people are we leaving God out?

The giving of the Decalogue was one of the most momentous events in the history of the human race. The setting suited the importance of the occasion. The people were encamped in a vast natural sanctuary with Mount Sinai rising steeply from the surrounding plain. The sharp, rocky, steep sides of the mountain suggest the difficulty of getting up to the God who came down to the mountain. But God came down to speak to them. All was designed to impress people with solemnity of law. We need that lesson today.

1. *Religious and civil responsibilities are real.* They are also personal. Note "thou," second person singular. Not your neighbor, but *you* are the one to whom these commands apply, so far as you are concerned. No chance for passing the buck here.

2. *No other gods.* By this God did not destroy the gods of the heathen world, but he declared that for the Hebrews they should not be considered to exist. This is a very important point. They should not make images to worship or should not have them in their tents. Even the worship of other gods was not recognized it would for them cease to exist. From that time on they were to regard the enticements of rival deities of Egypt, Babylonia, Syria and Persia. They were not to consider that the sun, moon and planets were objects of worship. Neither were they to worship the image of animal, fish or bird. The s

njunction applies today. Christians are ıot to give first place in their minds, ıearts or lives to anything humanly nade. God first always. Jesus con-idered the commandments (as he ummed them up) obligatory. That is he end of all argument for his ollowers.

3. *The tenth commandment goes deep-st* of the second table. It shows the Decalogue is more than a code of civil aws. Human laws regard acts rather han thoughts of men. This last com-nandment anticipates Jesus' emphasis on he inner thoughts. We remember that n the Sermon on the Mount he extended he sixth and seventh commandments to pply to inner thoughts as well as out-vard acts.

4. *Application today.* If we really beyed the Ten Commandments what hanges would it make? We want to o the best possible for our children and ther young people who come after us. Ve are definitely warned that neglect f God will make it hard for future enerations. And likewise true worship f God will benefit those who come after s. What portent for the future is there n empty pews on the day of public wor-hip? Sins of speech. Twenty percent f the decalogue is devoted to the frailty f the human tongue. Our words are ot to affront God or slander our neigh-or (third and ninth commandments). njunctions against murder, adultery, ieft occupy thirty percent of the Deca-ogue. Crimes of these classes fill a far reater proportion of our newspapers. Modern applications go deeper than a iere personal act in breaking a statute covering these three sins. Our growing social sense makes us believe that fire-traps of factories and tenement-houses are potential murder. It makes us be-lieve that easy divorce and remarriage should be classed where Jesus put them. It makes us believe that those who take an unfair part of the profits of industry are just as much thieves as is the more obvious petty thievery that consumes so much time in the dockets of the courts. What can we do? We cannot decide for others, but surely we can act ourselves as if we believed these tables of the law are binding today. The nation is made up of individuals, and there are many members of adult Bible classes in this country. "As for me and _____ we choose to obey."

The Lesson Illustrated

Susanna G. Fisher

God's Dike

Remember the sabbath day to keep it holy (Exod. 20:8).

The Dutch call the Sabbath "God's Dike." They know from long experience what their sea walls have done for their nation in rolling back the encroaching ocean, hungry to swallow up their low-lying land.

In the same way they see the spirit of secularism and worldliness ever waiting a chance to swallow up all the best things in national and individual life and character, and they rightly believe that the Christian Sabbath is the one great rampart between these things and their destruction.

Any one who stops for a moment of sober reflection cannot fail to realize the menace of a disintegrating dike, whether it be one of the sea walls or soul walls.—*Christian World.*

Sanctuary in the Home

Honor thy father and thy mother (Exod. 20:12).

An ideal picture of the father as the high priest in the home is given by John G. Paton, the South Sea missionary, in the story of his childhood's days in the south of Scotland. "Our home consisted of a 'but' and a 'ben,' and a 'mid room,' or chamber, called the 'closet.' The 'closet' was a very small apartment betwixt the other two, having room only for a bed, a little table, and a chair, with a diminutive window shedding diminutive light on the scene. This was the Sanctuary of that cottage home. Thither daily, and oftentimes a day, generally after each meal, we saw our father retire, and 'shut-to the door'; and we children got to understand by a sort of spiritual instinct (for the thing was too sacred to be talked about) that prayers were being poured out there for us, as of old by the High Priest within the veil in the Most Holy Place. We occasionally heard the pathetic echoes of a trembling voice pleading as if for life, and we learned to slip out and in past that door on tiptoe, not to disturb the holy colloquy. The outside world might not know, but we knew, whence came that happy light as of a new-born smile that was always dawning on my father's face; it was a reflection from the Divine Presence, in the consciousness of which he lived."—*Aquilla Webb.*

Lesson VIII. August 22. THE PLACE OF RELIGION IN A NATION'S LIFE

Exod. 25:1-40; 29:43-46; 40:1-38. (Verses printed, Exod. 25:1, 2, 8, 9; 29:43-46; 40:34-38)

General Theme: THE PLACE OF RELIGION IN A NATION'S LIFE

Prepared by Mitchell Bronk, D.D.

Devotional Reading for the Opening Service: Isaiah 2:2-4

KEY VERSE: Blessed is the nation whose God is the Lord.—Ps. 33:12

25:1 And the Lord spake unto Moses, ying,
2 Speak unto the children of Israel, at they bring me an offering: of every an that giveth it willingly with his art ye shall take my offering.
8 And let them make me a sanctuary; at I may dwell among them.
9 According to all that I shew thee, ter the pattern of the tabernacle, and e pattern of all the instruments there-, even so shall ye make it.
29:43 And there I will meet with the ildren of Israel, and the tabernacle all be sanctified by my glory.
44 And I will sanctify the tabernacle the congregation, and the altar: I will nctify also both Aaron and his sons, to inister to me in the priest's office.
45 And I will dwell among the chil-en of Israel, and will be their God.
46 And they shall know that I am the Lord their God, that brought them forth out of the land of Egypt, that I may dwell among them: I am the Lord their God.
40:34 Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle.
35 And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle.
36 And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys:
37 But if the cloud were not taken up, then they journeyed not till the day that it was taken up.
38 For the cloud of the Lord was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

A Bible Message for Every Day

Monday. Offerings for the Sanctuary. Exod. 25:1-9. Thus early were men taught the fundamental truth of religious giving, that it must be willing, with the heart as well as the hands.

Tuesday. A Sacred Meeting-Place. Exod. 29:38-46. How does God "sanctify" (vs. 44) a place of worship? Why, through us; and not simply our prayers and praise, but by bringing there lives well-pleasing to him.

Wednesday. Divine Guidance. Exod. 40:34-38. Does it pay, even now, to go forward without God's presence and leading? And when we tarry, even long, with him, let us not be impatient.

Thursday. Temples of God. 1 Cor. 3:16-23. If we are temples of God, then in us—in our lives—men may worship. That means, live better and happier from their association with us.

Friday. Strength Through Worship. Ps. 27:1-6. Strength to fight off temptation, strength to bear life's burdens, and strength efficiently to do our daily tasks. Haven't you learned how wonderfully worship builds up, reinvigorates?

Saturday. Joy in Worship. Ps. 122:1-9. Where do we get the idea that worship may ever be gloomy, wry-mouthed? Assuredly not from the Old Testament; and not from the apostolic worship gatherings. Don't we always sing when we worship?

Sunday. God's Tabernacle with Men. Rev. 21:1-8. I like the figure of God's *tabernacling* with men, tenting with them; if we pick up and move on, he is with us!

At the Threshold of the Lesson

These lessons are not a consecutive study of Exodus. Today's lesson would cover the whole last third of the book (chapters 25 to 40). Moses communicates to the people God's commands for the construction of the tabernacle and its furniture, as he had received them in the mount; and we are told how these instructions were followed.

Some of the most important principles of religious giving, and of what we term stewardship, are brought to our attention in this section. Because the support of the sanctuary, that is, of religious work and worship, is a natural obligation resting on the devotee, and because such giving is a manner of worshiping God, these principles are always valid.

The Lesson Before Us

I. The House of God

Religion can no more dispense with a house than a home can. The man who tells you that he can adequately worship God in the bosom of his family, or out in the woods, or on the seashore, is ill-advised. The central idea of the Jewish religion is that God comes to men not in the form of an image, idol, but in a holy place. Walls and roof must shut the world out—and us in with God.

Sanctuaries are as old and as universal as religion. The devout worshiper has always felt that God may be approached and that he reveals himself in any place, but that none the less he should have his home; that is, a definite, set-apart shrine; it may be an imposing temple on a city street; it may be a modest wooden chapel on a country road; it may be a desert-dweller's tent of meeting.

In any case, it is a meeting-house, in which priest, layman, or congregation can commune with God, undisturbed by the noise and affairs of the outside world. That old-fashioned word "meeting-house" is indeed as appropriate a name as one can devise for the sanctuary; that is, when it conveys the idea of a meeting not only with one another, but with God.

II. How Give? 25:1, 2

The house of God shall be built and maintained by contributions from God's people. Paul told the Corinthians that God loves the "cheerful giver" (2 Cor. 9:7). It seems that here Moses is divinely instructed not to take at all contributions for the construction of the tabernacle from those who were not giving cheerfully. There is something more involved than simply willingness: "whose heart maketh him willing." So love enters into the transaction, into the right kind of religious giving. From people who really love Christ and his Kingdom you will not need to beg money, or "raise it"—out of their pockets—or collect it—as you collect money due you on a note.

III. A Sanctuary. 25:8, 9

Sanctuary is a word variously used in the Old Testament (cf. Lev. 4:6; Ezek. 11:16; 2 Chron. 26:18); here it has the sense of any sanctified place, place of worship (Ps. 73:17). Moffatt has "shrine." It comes from a verb "to be holy."

Tabernacle is sometimes the Hebrew word *ohel,* "tent," and sometimes *mishkan,* from "to dwell." We get "tabernacle" from the Latin *tabernaculus,* used in the Vulgate. Moffatt has "Dwelling," Meek and margin of R. V. "dwelling"; but both A. V. and R. V. translate *ohel* indiscriminately tent and tabernacle.

The pattern. The Jews had a tradition that there was in heaven an exact literal counterpart of the tabernacle, which descended from above for Moses to see. We would say that Moses worked after a pattern which God brought before his mind in the solitary mountain sojourns (cf. Num. 8:4; Heb. 8:5). The details of the tabernacle's construction will be found in Exodus 26 and 36:8-38. In brief, it was a tent traveling temple, 45 by 15 feet, and 15 feet high. Its construction occupied nine months, and was enormously costly. When set up it was surrounded by canvas screens, forming a quadrangular enclosure, or court, 150 feet by 75.

IV. God and the Nation. 29:43-46

The tabernacle, raised in the center of each exodus camp, was to be a constant reminder that God was with his people. If it is truly God's house, God is truly there; that always holds. "*They shall know* that I am the Lord *their* God." Generally speaking, faith would tell them that God was, somewhere, and was their Lord; but when they looked upon that tent sanctuary it would give them a sense of his nearness. We have no warrant to say that a churchless community will be a godless community, but it is a good deal true.

Israel couldn't get along without God; they knew it, and so they built him a house; a house adapted to their wandering life. In the Promised Land they invoked his presence with a more splendid and substantial structure. Rome felt the same need of God, and Paris, and London, and so Saint Peter's and Notre Dame and Saint Paul's stand as expressions of it.

In the lonesomeness of the strangeness and vastness of the New World our Colonial ancestors put up simple wooden meeting-houses, that they might not forget that God had his dwelling among them (cf. vs. 45). Men may talk pessimistically of the religious outlook in our day; and of course the church-building is not everything; but you cannot say that God is not with the American people when America is so thickly dotted with houses of God.

V. A Nation Needs God's Guidance. 40:34-38

The glory of the Lord that covered and filled the tabernacle might signify that God is any nation's highest glory, "laud and honor." Or that a nation's greatest values are its spiritual values. To the Christian the Brick Church on Fifth Avenue, New York, is taller than the neighboring Empire State Building.

Tent of the congregation (vs. 34) is "tent of meeting" in all the modern versions. We like that, it sounds so much like our provincialism, "our meeting house."

God's leading by cloud and pillar of fire (13:20-22) has become one of the most luminous, appealing and beautiful figures of religious conversation and literature. It is the basis of some of our most popular hymns, and many Christians think of it as in various ways typical of Christ's leadership.

Much is said today of the world's deplorable need of leadership. What about God? The point is, Israel did arrive. In the dark times of life God gives us a more brilliant beacon than in its happier hours. Most people who are letting themselves be directed by God know pretty well when he wants them to tarry and when move on (vs. 37). The children of Israel marched "according to the commandment of the Lord by the hand of Moses."

Practically every nation on the earth is said just now to be in the wilderness, figuratively speaking: depression; political, social and economic unsettlement and change; confusion; "in a mess." Can any of these nations find its way onward, and out, without God? All past history says, No.

Practical Questions for Class Discussion

¶ We recognize the necessity of meeting-houses. But they can't be built without resources. And God has to come to you and me for that material, money, and labor. He hasn't anywhere else to go. He might have constructed that meeting-house-tent out there in the wilderness indepen-

dently of the children of Israel; but he didn't. He might build churches today, and run them, without your money and mine, but he doesn't.

¶ There is a lesson here of the worth of God of all sorts of things and service; but do not let that truth be an excuse for keeping the money in the pocket.

¶ "Where thy treasure is, there will thy heart be also," said Jesus. This tabernacle looms imposingly in Israel. They loved it all the more because their toil and dear possessions had gone into its making.

¶ Every part of the tabernacle, because it was a knock-down structure, was necessarily very carefully adjusted. If the pattern in the mount had not been followed to the letter, it wouldn't have worked. The lack of your one little service or contribution may derange the whole program of the kingdom of God.

¶ Moses followed the pattern showed him in the mount. God is constantly setting before us patterns and specifications for life's upbuilding. The Bible is full of them. Then there is Jesus' law and love and life. If we would only follow them!

¶ Should it be easier to worship God—to feel his presence—in an accustomed place, in our church home, than elsewhere? To be a Christian in a Christian home than anywhere else?

¶ To what extent may an individual or a people rely on divine guidance? Where and how does self-reliance come in?

Notes and Comments

"The tent of meeting brought the people to a place that symbolized the presence of the Lord and made it more vivid and vital. The church is our tent of meeting with God and with one another in religious fellowship; and we still need it. Though our worship is more spiritual than that of the Israelites, yet if we do not have a home and a school for it, it is likely to grow dim and thin, and may fade away into a remembrance."—*Snowden.*

"How happy is the nation whose God is the Lord."—Ps. 33: 12, Smith. "Righteousness exalts a nation, but sin is a people's ruin."—*Prov. 14: 34, Gordon.* "I will say, 'It is my people,' and they will say, 'Jehovah my God!'"—*Zech. 13: 9, Harper.*

"Centuries ago Jesus of Nazareth stood over against his own city, and seeing it absorbed in the things of time and indifference to the things of God, said, 'If thou hadst known, in this thy day, the things that belong to thy peace! But now are they hid from thine eyes . . . because thou knowest not the time of thy visitation.' In a real sense Jesus stands over against us this day. Will America know the day of her visitation?"—*Albert W. Beaven.*

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman, Columbus, Ohio

The Place of Religion in a Nation's Life

The separation of church and state is a cardinal Baptist doctrine. The union of religion and the state is a different matter. Previously in these lesson comments I have stressed the difficulty of making our individual convictions operative in group and communal relationships. Suppose we had a pure democracy, with every citizen voting immediately upon important questions, and suppose, further, that sixty percent of the citizens were active Christians, do you think majority votes by a Christian bloc would be usual? I fear not. How to carry our religion over to our social relationships is hard to tell. How to make it effective in the institution of government merely repeats the previous statement. Yet all of us agree that provided church and state are kept separate the spirit of religion (for us the Christian religion) ought to permeate all our political behavior.

How are we going to accomplish it? What is the place of religion in a nation's life?

The following suggestions are obvious, almost commonplace.

First, the place of religion in a nation's life is in the hearts and lives of its citizens. The citizens *are* the nation. As intimated above, because a man is a Christian it does not follow that he will have a deep interest in public business—to say nothing of an *intelligent* interest. A man may be effective in a prayer-meeting and be a "dumb-bell" in governmental affairs. It does follow, however, that a life permeated with Christian idealism affords a splendid base on which to build a knowledge of government as a science (political science) and government as an art (politics). The more active, studious Christian electors we have, the greater the probability of attaining to a Christian nation. Christians should know their way around in the field of politics (I use the word in its pure sense).

Secondly, the place of religion in a nation's life is in the hearts and lives of its office-holders. If the electors are not religious, the office-holders are not apt to be chosen on that basis. The difficulty here is that religion alone does not qualify a man for office. The implication is that Christian men should qualify for political careers. Often we hear remarks something like this: "John Doe had ideals when he went into the legislature, but the gang soon got hold of him and now he is no better than the rest of them." A sad commentary on our political life.

The spoils system as practised in this country (both major parties) is the great obstacle in the way of decent, just and efficient government. When government office becomes a career, and not a job for a "political hack," we are arrow-heading toward progress. Many Christian men and women, both appointive and elective, try hard to carry their idealism with them. It is a hard game. (I speak from experience in public office). Christian lawyers, engineers, physicians, financiers, educators and business men, elected to office or appointed thereto, need our fervent prayers and active help. Too often we let them "go it alone."

Thirdly, the place of religion in a nation's life is in its body of law, involving legislation, interpretation and enforcement. It must be noted that Christians are divided as to what constitutes desirable objectives. Two religionists, for example a Christian Scientist and a Baptist, will disagree on appropriate health legislation. A Catholic and a Methodist may violently disagree on public appropriations for educational purposes. The reach for fundamentally sound objectives in the spheres of righteousness and justice is harassed by many conflicting factors.

Justice requires no difference between the poor and the rich, the Christian and the atheist, the black and the white. Can Christians get together in striving for its exemplification? Harold J. Laski writes, "A legal equality which remains purely formal is necessarily unsubstantial." Early Christianity emphasized a spiritual equality rather than a legal equality. Today we insist upon (in theory at least—and it should be in practice) equal justice to all.

Fourthly, the place of religion in a nation's life should be indicated in the nation's international relations. A look at the world today causes us to shudder. Traditions, laws, precedents, chauvinism, economic considerations, diplomatic procedures—these all help and hinder. Our own country has, in its history, showed many unselfish acts toward weak nations. On the other hand, there are many blots on our escutcheon. It is safe to say that practical considerations stand in the way of idealistic behavior in the field of international relations more than in any other phase of governmental activities. It is possible nevertheless (and I think our country by and large has done well at it) to maintain a spirit of good-will and exemplify a desire to live peaceably and honorably with all nations.

Israel, through a terrific struggle of centuries, developed a nation with faith in one God. The road to righteousness, whether individual or national, is flinty, but even therefore, solid.

Before My Class of Women

Cora F. Sherwood, Salem, Massachusetts

The Place of Religion in a Nation's Life

A new church is always the object of much interest. Even men who do not claim to care for religion feel it desirable. The first building of the First Baptist Church of Salem, Mass., was largely the gift of non-professing men. They thought there should be a suitable house of worship for their wives and children, so they gave the necessary money to purchase the land and build the meeting-house. Near where I live have grown up residential developments. For a time people who have moved there from the near-by cities have gone back to their city churches, but before long a little chapel appears as an expression of the desire of the people for a center of religion nearer home. As these little chapels are built all the people contribute something. So we find when the call came for the building of the tabernacle for the Hebrews. People gave willingly and freely. In fact a very unusual thing happened—they gave so much that Moses was obliged to ask them to stop giving! What modern church can say as much? To them it was really an offering, not a tax.

The Hebrew people were facing a new social order. Doesn't that sound modern? They were in the process of changing from slavery to a democracy, or theocracy. Their problems, however, were not so different as men have faced in all ages. We call them by different names, but if we were to go back one thousand or two thousand, or forty thousand years we would find practically the same problems. Doubtless it will be the same thousands of years hence. These people set us a good example. They set out to make religion and God the center of their national life. To be sure, they failed miserably in later years, but that was not the fault of the ideal, but of the sinfulness of the later generations. It is noteworthy that these people needed a place for worship even when their place of residence was not fixed. They early established a principle of ordering their movements by their religion. They had a visible sign when that awesome cloud moved from Mount Sinai down and over until it rested on the completed tabernacle. Modern people have not had the privilege of this visible manifestation, but more and more men and women are learning the meaning of what the moving cloud and tabernacle stood for. We call it guidance.

We take so much for granted that it is well to remind ourselves how much planning and working was done by past generations to make possible what we have as our heritage today. Note Exodus 29:42: "A continual burnt offering throughout your generations." The service of worship was established not just for them, but to be continued for future generations. Twice a day, night and morning, was a lamb sacrificed. And there at the tent of meeting did God meet with the people. The church today as the organization for the worship of God and the service of man has a right to claim the loyal support of every member of the community. It exists because men have souls and those souls need worship and the cultivation of the spiritual life. Just at this time in the life of our own country we have developed business faster than moral character. Deep and tragic ruin will overtake us unless the inner life of people can be strengthened to meet the stress and strain of the outside pressure. Every normal man and woman ought to attend and support the church because there it is taught that righteousness is a duty, ever present and most important. When Moses asked at the burning bush who was talking to him he was told in substance, "I am the God your fathers knew and talked about; the God of human experience; the God of the devout men in the history of the race." And Moses knew what was meant. If He say to our young people, "I am the God of thy fathers," would they understand? We complain of the religious indifference of our young people. How much do they find in our homes to make God real to them? The Bible might mean more to them if its great thoughts were interwoven with home life. Prayer might seem natural to them if they found it a part of the atmosphere of home.

The place of religion in a nation's life? It should be just where the Hebrews put it: in a place of leadership. Daniel Webster once said: "If we work upon marble it will perish. If we work upon brass, time will efface it. If we rear temples, they will crumble to dust. But if we work upon human minds, if we imbue them with high principles, with the just fear of God and love of their fellow creatures, we engrave on those tablets something which will brighten to all eternity."

The Lesson Illustrated

Susanna G. Fisher

A Life of Pledged Service

Speak unto the children of Israel that they bring me an offering (Exod. 25:2).

On the west coast of Africa a missionary station was established. Among the converts was a young girl about sixteen years old. The natives were taught to give their best gifts on Christmas to the Saviour, whose birthday was being celebrated. Their poverty kept them from giving anything of great value. They would bring a handful of vegetables from their gardens, or something of that kind. But on this occasion this girl took out a silver coin worth eighty-five cents and handed that to the minister as her gift to Christ. It was so large an amount for a girl in her position to give that he felt some hesitation in taking it. He thought that she had probably stolen it; but he accepted it for the moment, and then called her aside at the close of the service to ask her where she got it. She explained to him that, in her desire to give something to Christ worthy of his love and sacrifice for her, she had gone to a neighboring planter and voluntarily bound herself out to him as a slave for the rest of her life for this eighty-five cents, and had brought the whole financial equivalent of her life of pledged service and laid it down at the feet of her Lord. How precious is the salvation of Christ to some of these "heathen" converts!

Investment of Life

Of every man that giveth it willingly . . . ye shall take my offering (Exod. 25:2).

The investment of our life is what finally determine the character of our stewardship. That is the supreme treasure that God has put into our hands to use. No other gift will compensate if we hold this back. It is the same need that confronts us wherever we turn. Our public life suffers today not from the strength of the gang, but from the indifference of the respectable citizen. A city official recently upon the same day took an independent stand relative to two public questions. One concerned telephone rates, and the next morning's mail brought him twenty letters of approval. The other was in opposition to the liquor interests, but it brought forth not one letter from the forces of righteousness. Our public life needs more than a few leaders plus an occasional spasm of reform on the part of the masses. It demands some investment of our life, of thought and time and interest.—*Rall, in "A Working Faith."*

To Know God

I am the Lord their God (Exod. 29:46).

Sometimes, as we try to think of God, to speak to him, to be friendly with him, God becomes vague, immense, so vast that we are lost and uncertain. Then it helps to think of Christ. For somehow—let the theologians explain it as they may—just as a simple spiritual fact, somewhow when we come to know Christ we come to know God.

The better we know Jesus, the surer we are of the reality of the Father's presence and love.—*Rev. W. P. Merrill, D. D.*

He Gave Himself

Of every man that giveth it willingly with his heart ye shall take my offering (Exod. 25:2).

Some years ago several physicians were studying yellow fever. No one knew very much about it. They thought that mosquitoes carried it, but were not sure. One of these men offered to let the infected mosquito bite his own arm and prove the theory on himself. He died and the fact was proven, and hundreds of lives have since been saved.

Lesson IX. August 29. WHY BEVERAGE ALCOHOL IS A SOCIAL FOE

Lev. 10: 1, 2, 8-11; Prov. 31: 4, 5; Isa. 28: 1-8; Rom. 14: 21

General Theme: GOD CONDEMNS INTEMPERANCE

(*The Social Approach to the Liquor Problem*)

[This lesson written by Ulyss S. Mitchell, Th. D., Director of Social Education]

Devotional Reading for the Opening Service: Isaiah 28: 1-4, 7

KEY VERSE: Wine is a mocker, strong drink a brawler; And whosoever erreth thereby is not wise.—Prov. 20: 1

Leviticus 10: 1, 2, 8-11

1 And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not.

2 And there went out fire from the Lord, and devoured them, and they died before the Lord.

8 And the Lord spake unto Aaron, saying,

9 Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations:

10 And that ye may put difference between holy and unholy, and between unclean and clean;

11 And that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses.

Proverbs 31: 4, 5

4 It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink:

5 Lest they drink, and forget the law, and pervert the judgment of any of the afflicted.

Isaiah 28: 1-8

1 Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine!

2 Behold, the Lord hath a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.

3 The crown of pride, the drunkards of Ephraim, shall be trodden under feet:

4 And the glorious beauty, which is on the head of the fat valley, shall be a fading flower, and as the hasty fruit before the summer; which when he that looketh upon it seeth, while it is yet in his hand he eateth it up.

5 In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people,

6 And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate.

7 But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment.

8 For all tables are full of vomit and filthiness, so that there is no place clean.

Romans 14: 21

21 It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.

A Bible Message for Every Day

Monday. The Sin of National Leaders. Lev. 10: 1-11. God's condition of leadership-example is set forth. Priests (pastors), teachers, parents, kings (presidents) should be total abstainers.

Tuesday. Warning Against Wine. Prov. 23: 29-35. Only suffering and heart-break can result from the use of liquor as a beverage.

Wednesday. Drunkenness Condemned. Isa. 28: 1-8. Ephraim is but one of numerous illustrations. No nation has long endured strong drink.

Thursday. Sobriety Commended. 1 Thess. 5: 11. God has given us certain talents and responsibilities. We cannot fulfil our Christian obligation and be a partner to the liquor traffic.

Friday. The Two Paths. Prov. 4: 10-19. "To everyone there openeth a high way and a low; and everyone decideth the way his soul shall go."

Saturday. Social Responsibility. Cor. 8: 1-13. A Christian is his brother's keeper; so taught Jesus. There is invariably some weak-willed person ready to follow our wrong example. Christ would have our influence be always upward.

Sunday. The True Christian's Policy. 1 Cor. 10: 23-33. Does this thing I am tempted to do glorify God in my life, or shut him out? It is possible for one to act within one's rights and still act very unwisely. The man who is concerned for the welfare of others never presses for all his rights.

At the Threshold of the Lesson

There is always travail in the birth of a nation. Triumph and pathos are intermingled. Here is a people wholly lacking in historical precedence. Their code governing human and divine relationships must be originated and written. There were no patterns. Theirs was to be the first theocracy in history.

An era of beginning is invariably dependent upon "trial and error." Progress is by experimentation. For example, the Constitution of the United States is the accumulated wisdom of a century and a half of pioneer struggle, and no less than five centuries of semi-constitutional government in the Old World. Israel, at the point of today's lesson, is yet a nation in the making. They are shaping laws to govern their conduct. What shall be their rule controlling intoxicating drink?

The liquor problem is invariably an ally of evil. God's people must keep eternal vigilance against its growth. Unscrupulous traffickers in alcohol fear only the wrath of God.

Legislation alone is not sufficient to regulate world issues. Jehovah uses occasion to teach them the spiritual significance of cleanliness and sobriety. The priests and rulers are, first, to be forbidden alcohol. They are to be an example of cleanliness and high-mindedness.

The church, ever since Constantine, has repeatedly desecrated its sanctuary by compromising with the liquor traffic. Pastors and priests have sometimes accepted liquor as partial payment of support. How far from Jehovah's expressed command in Leviticus 10: 8, 9! Sobriety is essential among a nation's leaders if social welfare is to receive first consideration and the laws of the land are to be respected and enforced.

The Lesson Before Us

I. Proper Reverence for the Tabernacle

Proper understanding of the purpose and function of the tabernacle had to precede an effective priesthood. Any meeting-place is a holy sanctuary. Desecration devaluates the sacredness of sacrifice. No amount of altar offering can atone for habitual social sinning. Jehovah, through Moses, is seeking out a priestly line, to be cleansed, consecrated and made fit to preside over the spiritual ceremonies (Lev. 10: 8, 9). The spiritual level of a people cannot rise above the level of its leadership.

II. The Holy Spirit as a Flame
Lev. 5: 22-24; 10: 1-7

The miracle of the consuming fire demonstrates the Lord's presence. The offering of Moses and Aaron was acceptable to Jehovah. They had presented it in great care and sincerity of heart. It symbolized their devotion and humility.

In a similar manner the spirit of God was manifest among the apostles on the

day of Pentecost (Acts 8:2). This same "strange fire," on this and other occasions, represented the consuming power and spirit of God at work in the midst of believers.

In the instance of Moses (Exod. 3:5) *the flame prefaced the voice of Jehovah.* Perhaps on this occasion the atmosphere of the worship service was being prepared so that Aaron, the minister, might receive the divine message to be transmitted to the congregation.

III. A Warning Example. Lev. 10:1-8

Nadab and Abihu were just starting their priestly duties. Evidently they were not sufficiently impressed with the sanctity of the altar, nor the unusual significance of the consuming fire.

They acted upon the impulse of the moment, taking some of the "strange fire" on their incense burners and lightly offering it to the Lord. They missed the true intent of the moment. They had thought outward activity was wanted. Instead, Jehovah was trying to get their ear. He was about to speak to them. These priests were blocking the channels of spiritual communication by their untimely ceremony. They had acted before knowing the mind of God.

They were stricken down, as examples of how not to approach the altar of worship. Severe, yet perhaps necessary—in the beginning—to correct a prevalent misconception of altar sacrifices.

IV. The Lord Speaks. Lev. 10:8-10

When the hearts of Aaron and the congregation were properly conditioned, Jehovah delivered his message concerning a great social evil. "Do not drink wine nor strong drinks." Total abstinence, not temperance, is commanded here.

It shall be a statute (spiritual law) *forever throughout your generation.* This was not a temporary or "wartime" measure (as under President Wilson in 1918); it was a basic rule of conduct, inseparable from true moral belief. Here was a mark of distinction between the followers of Jehovah and the followers of Baal.

It is morally wrong to use intoxicating beverages. Aaron, and religious leaders for all time to come, are to teach the difference between holy and unholy and between clean and unclean. Godliness is essential to cleanliness, and cleanliness is indicative of godliness. Righteousness cannot dwell in filthiness. A home or community is generally clean in proportion to its faith in God.

V. Our Duty to Teach Abstinence Lev. 10:11

Jehovah had told Aaron and his posterity to teach the children of Israel "all the statutes which the Lord hath spoken." Here is illustrated the responsibility of a true pastor to pass on to his people the mind of God. As a discerner of spiritual truth he is required to denounce.

VI. Rulers to Abstain. Prov. 31:4, 5

All persons in positions of authority are commanded to refrain from strong drink. It is only for "him that is ready to perish" (vs. 6). Kings and presidents are guardians of the law. Drinking would pervert the judgment, and bring suffering to their subjects. Wisdom wanes as wine wins over will power. The drinking magistrate is incapable of administering justice—or pleading the cause of the poor and needy.

VII. Example of Social Degradation Isa. 28:1-8

The rich valleys of Ephraim, referred to as "the crown of pride," give us an example of the evil effects of liquor upon a nation. Wealthy in God-given resources, they revel in drunkenness. A prosperous people prostitute their minds and bodies before the tables laden with wine and rich food. They become paupers in spirit, barbarous in behaviour. Godliness vanishes when gloating gluttony obtains.

Even priest and prophet have erred through strong drink. The instruments of Jehovah are dulled and rendered powerless. Ephraim is left without spiritual leadership. Those who were to lead by precept and example "err in vision, stumble in judgment" (vs. 7). "Vomit and filthiness" leave "no place clean." The prophet Isaiah accurately foretells the inevitable doom of this intemperate, pleasure-loving people.

VIII. Our Brother's Keeper Rom. 14:21

There are those today who try to justify occasional indulgence by saying, "It doesn't hurt me: I can drink, or leave it alone, as I please." Granted this be true, Paul declares yet another reason why we should not partake of wine or strong drink. When he wrote his Epistle to the Romans all meat when killed was dedicated to a heathen god. Eating it was regarded as worship of the god. Paul maintained that while there is actually no wrong involved, nevertheless eating such meat might cause some to stumble in faith. Therefore, refrain, in the interest of others. Alcoholics are habit-forming, and dangerous to tamper with.

Every person professing faith in Christ should walk soberly, and abhor that which is unclean and harmful. Every Christian is his brother's keeper. Jesus has taught us an inescapable responsibility for others.

Practical Questions for Class Discussion

¶ Are the ministers of today under the same obligation as Aaron to denounce the liquor traffic as a great social evil?

¶ Do you give your pastor full freedom to speak his conscientious convictions on questions involving public morals?

¶ What seems to be the best procedure for Christians and the Christian church to follow in opposing the liquor traffic?

¶ Should our objective be to teach the temperate use of alcohol, or total abstinence? (Cf. Lev. 10:11.)

¶ Why should religious leaders abstain from the use of alcoholics, when perhaps many of their constituency use them?

¶ What is the principal lesson that America today may appropriate from the example of Ephraim? In your judgment are we in danger of a similar social decay?

¶ What is your answer to the person who insists upon his right to take a little liquor? Can he do it and be a good church-member?

¶ Was the Eighteenth Amendment repealed because the abolition of liquor was wrong—or because Christian people ceased to teach the evils of alcohol?

¶ What can we do, immediately, to alleviate the evil, in our community? In the nation?

Notes and Comments

Medical science tells us that loss of vitality and energy by hay fever sufferers alone costs our nation over five billion dollars annually. How much more costly are self-inflicted diseases, or practices which result in incompetency, loss of health and even life?

In 1917 forty-three American life-insurance companies made a study to determine the risk involved in insuring drinkers. Two million policy holders were divided into three groups:

1. Those who at the time of insurance were slight users; that is, not more than two beers or one whisky a day.

2. Those who had been drinking to some degree but were not drinking at the time of insurance.

3. Moderate users, drinking more than in number one, but regarded as temperate and "standard risks."

The result of the above survey was tabulated as follows: taking one hundred as the average death-rate:

Group 1 had 118 deaths, nearly one-fifth more than average.

Group 2 had 150 deaths, one-half more than the average.

Group 3 had 186 deaths, nearly double the average.

In all three of these groups, the death-rate from Bright's disease, pneumonia, and suicide were higher than normal.

A significant graph was published in American Business Men's Research Foundation Magazine in 1936. The figures were taken from the National Safety Council and clearly indicate that retail liquor sales in the United States since repeal bear direct relation to mounting traffic deaths. The chart shows a comparison of automobile fatalities and the national consumption of alcoholic bever-

ges, based on a study of the monthly ercentage changes from December, 1933, o July, 1936. Alcohol consumption in-reased ninety-five percent and *automo-ile fatalities eighty percent.* The climb s rapidly upward since the repeal of the rohibition law. Should it not be of na-tional concern that accidental deaths due to intoxication, since the repeal of the Eighteenth Amendment, have taken more lives than were lost by the American armies in the World War? Alcohol traffic is the greatest contributor to poverty, crime and insanity.

TEACHERS' HELPS

In the Men's Class

Nathan Pierce, Jr.

WHY BEVERAGE ALCOHOL IS A SOCIAL FOE

1. Because the curse of strong drink such an old, established evil is no rea-on why it should be tolerated. We are nashing lots of old things—why not his?

2. We should keep clearly in mind—nd it is a scientific fact—that the alco-olic drink is not a beverage, but a nar-otic poison; to be dealt with as such; runkards to be treated as drug-addicts.

3. The Christian church's chief con-ern is for the poor, the ignorant, the normally weak, and those generally in nfortunate circumstances (Matt. 9:12). hey are the people who suffer most, rectly and indirectly, from the evil of rong drink. Here is one of the strong-st arguments that the Christian church mply must fight King Alcohol—if she to be true to Christ.

4. The strongly selfish vices are always ie hardest to contend with. A man will old on to his "right" to minister to, satisfy, a sensual craving with greater nacity than even his right to believe hat he will or to worship his peculiar ods. This is why we must not let up or a moment in the temperance fight, hy it will be a never-ending battle, and hy we shall always be greatly depen-ent upon our spiritual backing, the rength of the Lord Jesus Christ, in it.

5. The physical, social, and economic enefits of total abstinence are recog-zed readily by Christians, but there emains for them another powerful otive toward abstinence. That is a nsciousness that they hold their lives a trust from God. These must be ed for the welfare of the human race. o God an account must be rendered. hey therefore cannot indulge in any easure that will undermine their bodies, stort their moral judgment, curse their born children, disqualify them for ffective work in society, in fine, make em unworthy stewards of the gifts of od.

6. Nothing is surer than that the ample or invitation of one drinker will ad to the downfall of others. The rinker cannot escape that responsibility. ere, if there were no other reason, is a preme twentieth-century reason for stinence on the part of one who recog-zes his responsibility to the social order of his generation. "Love worketh no ill to his neighbor" was one of Paul's interpretations of the second commandment.

7. In the light shed upon the dangers of alcohol, proved by the experience of untold centuries, and by the scientific knowledge of the twentieth century, total abstinence is no privation, but an expression of purpose to reach the highest personal fitness and to show the spirit of brotherly service.

Before My Class of Women

Cora F. Sherwood, Salem, Massachusetts

GOD CONDEMNS INTEMPERANCE

We have had in our lessons the scientific and economic approaches to study of the liquor question. Now we have come to the social. In one way this comes closer home to Bible school teachers because Christians have been taught that they are their brothers' keepers. It is a temptation to feel a lack of interest if one is not directly affected. If no one in our family drink we may say, "Why bother?" "Why" indeed? Two reasons. Because we are Christians and because we are citizens. We have a responsibility to know the facts, to call them to the attention of others, and to help organized action toward a real solution of the problem.

Most social problems (and most of our problems are social) have existed ever since there was any considerable number of people on earth. Because these problems are old, it is interesting to consider what the old approaches have been, what methods have succeeded, and the results of breaking prohibition laws.

One thing strikes us immediately we begin to study the Scripture assigned for this lesson. *God believed in prohibition.* Severe punishment was meted out to violators in high places. Not even in the family of the great high priest was any exemption. Teachers, preachers and leaders were enjoined to set an example for the people (Lev. 10:1, 2). Later on kings were warned not to drink lest they forget the law and pervert justice (Prov. 31:4, 5). Isaiah in his telling language asserts that drink, not stronger fighting nations, was the real cause of the downfall of both the northern and southern kingdoms. We have to admit that the Hebrews did not succeed in finding a permanent way out.

WHY IS BEVERAGE ALCOHOL A SOCIAL FOE?

1. *It harms even unborn children.* "Love of home and the desire for fine children have been strong among all civilized peoples. Alcoholism strikes at the very foundation of these desires. The creative cells in alcoholic parents are liable to be so damaged that the child suffers ill consequences even before birth . . . the germ-plasm is so affected by alcohol that the children yet unborn suffer from the sins of the fathers unto the third and fourth generation."[1]

Children and young people today are the channels which manifest the creative power of God. For their sakes teachers and leaders should be alert. "Keep to the safe path, daddy," called a boy following his father up a mountain-slope, "for I'm coming after you."

2. *Because it produces unhappiness.* People drink because they have acquired the habit and because it furnishes the easiest and cheapest means for escape from reality into the lighter and freer world of one's own fancies. But the after-effects of alcohol, which is a depressant, habit-forming narcotic drug, are the cause of worse conditions than the drinker sought to escape from.

3. *Because it endangers the lives of others.* Moderate drinkers often set an example of drinking to others who cannot control the habit. These must bear a measure of responsibility. The alarming increase in traffic deaths is causing great concern. The American Business Men's Research Foundation, of Chicago, compiled twin tabulations of liquor consumption and automobile deaths for the first thirty-one months of repeal and made a graph. The two lines followed each other's ups and downs to an amazing degree. When liquor-consumption was reduced traffic deaths lessened. When more drinking was in order the deaths from traffic accidents likewise mounted.

Attractive drinking-parlors and the popularity of the fashionable cocktail-hour are proving a grievous source of enticement to young women and girls as well as older ones. In the face of all that we know to be true of the practices right in our own communities, dare we do less than accept this creed:

"I believe in total abstinence from all intoxicating beverages as the only safe Christian practice for my life.

"I believe that I owe it to my neighbor to set an example of sobriety and abstinence and to encourage him to follow the same rule.

"I believe that the liquor traffic can never be legalized without sin, that the welfare of society demands the complete abolition of alcoholic beverages, and that it is my duty to encourage and promote the cause of total prohibition of the liquor traffic."[2]

[1] Adapted from *It's the Race that Counts*, parent-teacher leaflet.

[2] Adapted from W. C. T. U.

Order of Worship Service

(MERELY SUGGESTIVE)

Prepared by NATHAN PIERCE, JR.

OPENING MUSIC. Piano, organ or orchestra. The pieces should be spirited enough to quiet the confusion, but sufficiently sober to put those present in a worshipful mood.

PRAYER, preferably by the superintendent, followed by the Lord's Prayer (in unison).

HYMN. Suggested: "Holy, Holy, Holy"; "Sweet Is the Work, My God, My King"; "Praise the Lord, Ye Heavens Adore Him."

RESPONSIVE READING.

Superintendent. I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence.

School. And give him no rest, till he establish, and till he make Jerusalem a praise in the earth.

Superintendent. The Lord hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn to be meat for thine enemies.

School. But they that have gathered it shall eat it, and praise the Lord.

Superintendent. Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people.

School. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him.

Superintendent and School. And they shall call them, The holy people, The redeemed of the Lord; and thou shalt be called, Sought out, A city not forsaken (Isa. 62:6-12).

HYMN. Suggested: "From Age to Age They Gather"; "For All the Saints Who from Their Labors Rest"; "Simply Trusting Ev'ry Day."

SCRIPTURE READING. Suggested: Philippians 4:8-20; Isaiah 55; John 4:13-26.

SPECIAL EXERCISES, such as birthday offering, missionary, evangelistic, or temperance talk.

HYMN. Suggested: "Crown Him with Many Crowns"; "Who Is on the Lord's Side?"; "My Jesus, as Thou Wilt."

PRAYER (by one of the teachers, or the pastor).

CLASS PERIOD.

CLOSING WORSHIP.

MUSIC, for reassembling of classes (dignified, but not too quiet).

SUPERINTENDENT'S FIVE MINUTES, for brief, stimulating reports, announcements, and, at least on some Sundays, an invitation to make the decision for Christ.

SECRETARY AND TREASURER'S REPORT.

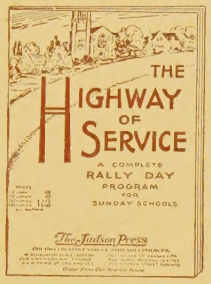
HYMN. *Suggested:* "Faith of Our Fathers"; "Hail the Glorious Golden City!"; "We're Marching to Zion."

BENEDICTION. Mizpah, or Numbers 6:24-26 (in unison).

RALLY DAY SUPPLIES

Rally Day Programs and Services

In Loyal Service. This new service for Rally Day provides a medium of expression for young and old. Bright, cheerful music, to appropriate words, and recitations especially written fill its pages. A complete service arranged for all departments of the church school. The use of this will enable you to begin your fall work with a service of song and exercises that will quicken and strengthen the heart and mind to renewed activity. **$6.00** a hundred; **$3.25** for fifty, **80 cents** a dozen; single copy, **10 cents.**



The Highway of Service. This service has been arranged with much care and is complete with songs, recitations, etc. By using this service any school, large or small, will be presenting a program that will be helpful and pleasing to all those participating. **$6.00** a hundred; **$3.25** for fifty; **80 cents** a dozen; single copy, **8 cents.**

Rally in His Name. Inspiring music, melodious but not difficult, is one of the marked features of this Rally Day Service. The poems are especially fine and sure to prove helpful in meeting all forces of the school in one great service of work and worship, the effect of which should last all the year. **$6.00** a hundred; **$3.25** for fifty; **85 cents** a dozen; single copy, **10 cents.**

Rally Day Souvenirs

Four attractive button-hole souvenirs printed in appropriate colors on cardboard with string attached. Give one to each member of the Sunday school. To be worn on Rally Day. The size is slightly larger than the illustration. Order by number. **$1.00** a hundred. (81 P)

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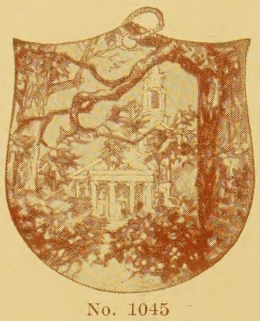

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The Paramount Rally Day Book

A splendid gathering of new and novel recitations, exercises, dialogues, playlets, drills, and songs for this great occasion of the year. Festive and charming features that will add zest and flavor to the program and bring delight to all. **25 cents** each. (46)

Rally Day Treasury

Recitations, exercises, dialogues, pantomimes, tableaux, decorating suggestions, and musical numbers, for all departments of the school. **35 cents** a copy. (41)

Rally Day Helper

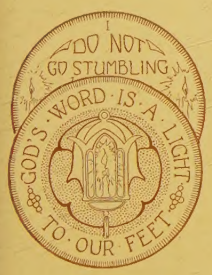
To be used in planning and arranging your Rally Day program. Contains seventy recitations and exercises, as well as three complete songs for the Primary Department. **25 cents.** (136)

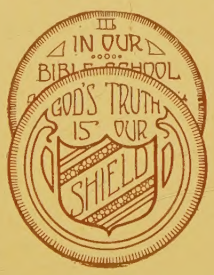
Rally Day Button

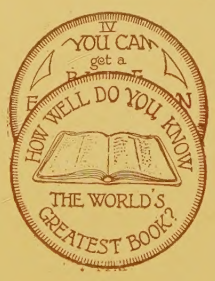
Celluloid Button. Same size as shown, in beautiful colors. **20 cents** a dozen; **$1.50** a hundred.

Booster Tokens

Stimulating Rally Day Souvenirs







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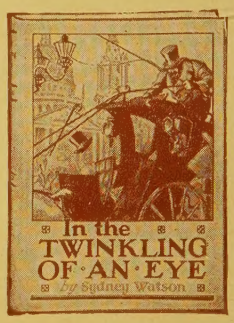

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